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1. 2022

1.1 November

if you can assimilate your shadow, you then appear to yourself not only subjective but as something objective as well (2022-11-01 05:12)

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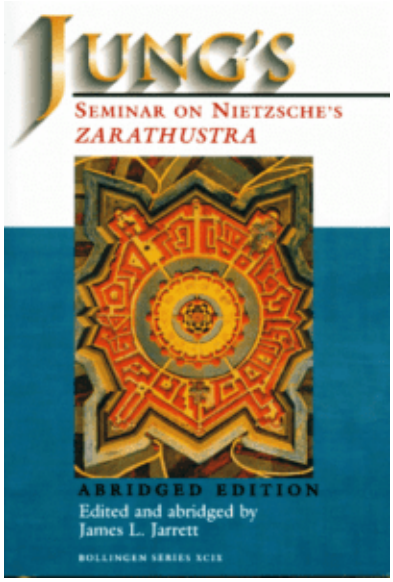
[1]Carl Jung Depth Psychology Facebook Group



As a matter of fact, you cannot assimilate yourself, you cannot live with yourself, unless you understand yourself as a sort of givenness, a datum; you are an objective fact.

If you assume that you are only the conscious ego, then it is as if you had wanted to bring about certain events, or had done certain things intentionally; but you cannot deny that it also

looks as if they had just happened to you, as if you had encountered them, or perhaps as if you had been overcome by something strange and objective.

So if you can assimilate your shadow, you then appear to yourself not only subjective but as something objective as well.

You see, in assimilating the unconscious, you increase the circumference of your being to an unknown extent; moreover, you are including something in the totality of yourself which is not under your control: you can only control what is in consciousness.

It is as if you were ruler of a land which is only partially known to yourself, king of a country with an unknown number of inhabitants.

You don’t know who they are or what their condition may be; time and again you make the discovery that you have subjects in your country of whose existence you had no idea.

Therefore, you cannot assume the responsibility; you can only say, "I find myself as the ruler of a country which has unknown borders and unknown inhabitants, possessing qualities of which I am not entirely aware."

Then you are at once out of your subjectivity, and are confronted with a situation in which you are a sort of prisoner; you are confronted with unknown possibilities, because those many uncontrollable factors at any time may influence all your actions or decisions.

So you are a funny kind of king in that country, a king who is not really a king, who is dependent upon so many known quantities and conditions that he often cannot carry through his own intentions.

Therefore, it is better not to speak of being a king at all, and be only one of the inhabitants who has just a corner of that territory in which to rule.

And the greater your experience, the more you see that your corner is infinitely small in comparison with the vast extent of the unknown against you.

You get the entirely new idea that the Self is obviously something exceedingly influential and very strange and that you are just a part of it; you don’t know how infinitesimal a part-or perhaps you are a considerable part.

But at all events, you have to assume the attitude of somebody who has established his little kingdom in a continent of unknown extension,

and beyond the indistinct borderline of your conscious king dom is the absolutely unknown.

Now, if you assume that this whole continent in which your little kingdom is to be found is ruled by a central power, then that central power would be your own king also; you would be a subject of that unknown grand power.

And that would be the self, about as we think of it in psychology. Carl Jung, Zarathustra Seminar, Page 390-391

1. https://www.facebook.com/groups/56536297291/

Carl Jung on when Intelligence couples with moral weakness. (2022-11-02 04:17)

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[1]Carl Jung Depth Psychology Facebook Group

[2]

[3]C.G. Jung Letters Vol. 1 1906-1950

Anonymous

Dear Herr N., 23 November 1945

When moral weakness is coupled with a relatively good intelligence, as seems to be the case with you, one must use this intelligence when the ethical sense fails.

This trite bit of wisdom cannot teach you any psychotherapy, but you must understand it and simply apply it yourself. If you can make this minimal use of your intelligence, you are saved.

If not, not.

Yours truly,

C.G. Jung

Note: N., who was awaiting trial for a petty offence, asked for advice as to how not to succumb to similar temptations in the future (he was at the time on probation for a similar offence committed two years before). Carl Jung, Letters Volume 1, Page 393.

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/wp-content/uploads/2014/11/9153b-earth.jpg
3. https://www.amazon.com/C-G-Jung-Letters-Vol-1906-1950/dp/0691098956/ref=sr_1_1?keywords=c.g.+jung+letters&qid=1574185363&sr=8-1

Carl Jung receives a Private Blessing from the Pope (2022-11-03 07:16)

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[1]Carl Jung Depth Psychology Facebook Group

[2]The Symbolic Life: Miscellaneous Writings (The Collected Works of C. G. Jung, Volume 18)

As I said, I have had quite a number of these Catholics—six.

I was quite proud to have so many, and I said to them, "Now, you see, what you tell me here, this is really serious.

You go now to your father-confessor and you confess, whether he understands or does not understand.

That is of no concern.

It must be told before God; and if you don’t do it, you are out of the Church, and then analysis begins, and then things will get hot, so you are much better off in the lap of the Church."

So, you see, I brought these people back into the Church, with the result that the Pope himself gave me a private blessing for having taught certain important Catholics the right way of confessing.

For instance, there was a lady who played a very great role in the war.

She was very Catholic, and always in the summer she used to come to Switzerland to pass her summer holiday.

There is a famous monastery there with many monks, and she used to go to it for confession and spiritual advice.

Now, being an interesting person, she got a bit too interested in her father-confessor, and he got a bit too interested in her, and there was some conflict.

He was then removed to the Clausura, and she naturally collapsed, and she was advised to go to me.

So she came to me in full resistance against the authorities who had interfered, and I made her go back to her spiritual authorities and confess the whole situation.

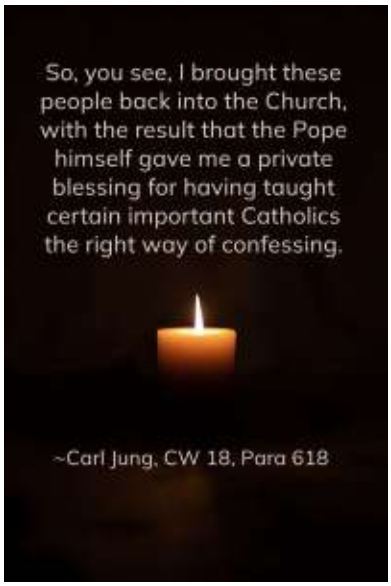
And when she went back to Rome, where she lived, and where she had a confessor, he asked her, "Well, I know you from many years ago: how is it that you now confess so freely?"

And she said she had learnt it from a doctor.

That is the story of how I got the Pope’s private blessing.

My attitude to these matters is that, as long as a patient is really a member of a church, he ought to be serious.

He ought to be really and sincerely a member of that church, and he should not go to a doctor to get his conflicts settled when he believes that he should do it with God. Carl Jung, CW 18, Para 618-620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~Carl Jung, CW 18, Para 618

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Jung never tired of pointing out the vital importance of the new dogma, and in Mysterium Coniunctionis he went into it particularly deeply.

For example, he said that for more than a thousand years, the alchemists prepared the ground for the dogma of the Assumption, which is:

“. . .really a wedding feast, the Christian version of the hierosgamos, whose originally incestuous nature played a great role in alchemy. The traditional incest always indicated that the supreme union of opposites expressed a combination of things which are related but of unlike nature. . . . Alchemy throws a bright light on the background of the dogma, for the new article of faith expressed in symbolic form exactly what the adepts recognized as being the secret of their conjunctio. The correspondence is indeed so great that the old Masters could legitimately have declared that the new dogma has written the Hermetic secret in the skies. Barbara Hannah, Jung: His Life and His Work, Page 228-229

That is the programme for the Christian Aeon which must be fulfilled before God can incarnate in the creaturely man. Only in the last days will the vision of the sun-woman be fulfilled.

In recognition of this truth, and evidently inspired by the workings of the Holy Ghost, the Pope has recently announced the dogma of the Assumptio Mariae, very much to the astonishment of all rationalists.

Mary as the bride is united with the son in the heavenly bridal chamber, and, as Sophia, with the Godhead. Carl Jung, CW 11, Para 713

Best thanks for your friendly letter of Nov. 8th, which I am sorry I can answer only now.

I must also thank you for sending me the brochure on Christ and the Pope.

You are quite right when you say that the real task of religion would be to cure psychic suffering.

I have always advocated this idea even in medical circles. Carl Jung, Letters Vol. II, Page 133

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development. If the Pope adds a new and thoroughly unhistorical dogma to Catholicism, I add a symbolic interpretation of all Christian symbols. At least I am trying. Carl Jung, Letters Vol. II, Page 334

Looked at from a strictly Catholic point of view I make very heretical statements indeed; but there are plenty of reformers that have done the same thing, including the present Pope, declaring the dogma without the slightest apostolic authority and without the consent even of his own Church, which has emphatically resisted any such declaration during at least the 600 years of its early history. Carl Jung, Letters Vol. II, Page 335

This is naturally also the case when the ultimate principle is called "matter."

Only the totally naive think this is the opposite of "myth."

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. (Cf. the second Encyclical to the dogma of the Assumption!) Carl Jung, Letters Vol. II, Page 485

My defence of the Marian dogma is certainly an unexpected joke in the world's history, but one with a significant background.

Also, the Pope's latest Encyclical on the Regina et Domina omnis creaturae is uncommonly important in view of coming developments.

Moreover there is an intimation in it of that little door through which the co-Redemptrix can one day enter (participationem filii sui efficacitas habens).

I would give anything to know the innermost thoughts of the Holy Father . . . Carl Jung, Letters Vol. II, Page 196

There is great excitement in the Catholic church and much discussion about the new dogma. I am just reading about it.

The pope has caught them neatly at their own game of fostering creeds that have no foundation in the scriptures. Carl Jung, Letters Vol. I, Page 32

Boldly breaking through the sacrosanct rule about the definability of a new dogmatic truth, viz., that the said truth is only defi.nibilis inasmuch as it was believed and taught in apostolic times, explicite or implicite, the pope has declared the Assumptio Mariae a dogma of the Christian creed.

The justification he relies on is the pious belief of the masses for more than 1000 years, which he considers sufficient proof of the work of the Holy Ghost.

Obviously the "pious belief" of the masses continues the process of projection, i.e., of transformation of human situations into myth. Carl Jung, Letters Vol. II, Page 206

The Pope probably did well to discourage the psychologizing tendency (chiefly among the French Jesuits).

The Trojan horse should be kept hidden as long as possible.

All in all, I consider the declaration of the Assumption the most important symbological event since the Reformation, and I find the arguments advanced by Protestant critics lamentable because they all overlook the prodigious significance of the new dogma. Carl Jung, Letters Vol. II, Page 8

You lose nothing and you even gain something in contemplating such thoughts.

It affects your ecclesiastical position but not more than it disturbs my scientific position.

The pope breaking through apostolic authority and the theological resistance of his own clergy got his share too. After Ad Caeli Reginam he got ill again.

There must have been a terrific conflict in him, being the pope on the one hand and the religious innovator on the other.

Should he have spared his clergy that could not agree with the new dogma?

I have no papal authority, only honest common sense and no power except the consensus of a very few thinking individuals.

As you do not belong to the Church exclusively but also to humanity, it is not in the interest of the Church if you pay no tribute to our time. Even the pope did in his way. Carl Jung, Letters Vol. II, Page 240

The year 589 foretells Islam, and 1189 the significant reign of Pope Innocent III; 1489 announces a schism of the Church, and 1789 signalizes by inference the coming of the Antichrist. CW 9ii, Para 156.

I would call this comparatively rare variation a visionary rumour.

It is closely akin to the collective visions of, say, the crusaders during the siege of Jerusalem, the troops at Mons in the first World War, the faithful followers of the pope at Fatima, Portugal, etc. CW, Para 597

But anyone who has followed with attention the visions of Mary which have been increasing in number over the last few decades, and has taken their psychological significance into account, might have known what was brewing.

The fact, especially, that it was largely children who had the visions might have given pause for thought, for in such cases the collective unconscious is always at work.

Incidentally, the Pope himself is rumoured to have had several visions of the Mother of God on the occasion of the declaration.

One could have known for a long time that there was a deep longing in the masses for an intercessor and mediatrix who would at last take her place alongside the Holy Trinity and be received as the "Queen of Heaven and Bride at the heavenly court."

For more than a thousand years it had been taken for granted that the Mother of God dwelt there, and we know from the Old Testament that Sophia was with God before the creation.

From, the ancient Egyptian theology of the divine Pharaohs we know that God wants to become man by means of a human mother, and it was recognized even in prehistoric times that the primordial divine being is both male and female.

But such a truth eventuates in time only when it is solemnly proclaimed or rediscovered. It is psychologically significant for our day that in the year 1950 the heavenly bride was united with the bridegroom.

In order to interpret this event, one has to consider not only the arguments adduced by the Papal Bull, but the prefigurations in the apocalyptic marriage of the Lamb and in the Old Testament anamnesis of Sophia.

The nuptial union in the thalamus (bridal-chamber) signifies the hieros gamos, and this in turn is the first step towards incarnation, towards the birth of the saviour who, since antiquity, was thought of as the filius solis et lunae, the films sapientiae, and the equivalent of Christ.

When, therefore, a longing for the exaltation of the Mother of God passes through the people, this tendency, if thought to its logical conclusion, means the desire for the birth of a saviour, a peacemaker, a "mediator pacem faciens inter inimicos."

Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man. Carl Jung, CW 11, Para 748

The papal rejection of psychological symbolism may be explained by the fact that the Pope is primarily concerned with the reality of metaphysical happenings.

Owing to the undervaluation of the psyche that everywhere prevails, every attempt at adequate psychological understanding is immediately suspected of psychologism.

It is understandable that dogma must be protected from this danger.

If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light.

But in the case of psychology everybody believes that what it explains is explained away.

However, I cannot expect that my particular deviationist point of view could be known in any competent quarter. Carl Jung, CW 11, Page 463, fn 2

It is chiefly my experiences in the latter field which have given me the courage to enter into the discussion of the religious question and especially into the pros and cons of the dogma of the Assumption—which, by the way, I consider to be the most important religious event since the Reformation.

It is a petra scandali for the unpsychological mind: how can such an unfounded assertion as the bodily reception of the Virgin into heaven be put forward as worthy of belief?

But the method which the Pope uses in order to demonstrate the truth of the dogma makes sense to the psychological mind, because it bases itself firstly on the necessary prefigurations, and secondly on a tradition of religious assertions reaching back for more than a thousand years.

Clearly, the material evidence for the existence of this psychic phenomenon is more than sufficient.

It does not matter at all that a physically impossible fact is asserted, because all reli-

gious assertions are physical impossibilities.

If they were not so, they would, as I said earlier, necessarily be treated in the text-books of natural science. Carl Jung, CW 11, Para 752

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Only in 1950, after the teaching authority in the Church had long deferred it, and almost a century after the declaration of the dogma of the Immaculate Conception, did the Pope, moved by a growing wave of popular petitions, feel compelled to declare the Assumption as a revealed truth.

All the evidence shows that the dogmatization was motivated chiefly by the religious need of the Catholic masses.

Behind this stands the archetypal numen of feminine deity, who, at the Council of Ephesus in 431, imperiously announced her claim to the title of "Theotokos" (God-bearer), as distinct from that of a mere "Anthropotokos" (man-bearer) accorded to her by the Nestorian rationalists. Carl Jung, CW 14, Para 237

Even analysts are not absolutely perfect, and it can happen that they are occasionally unconscious in certain respects.

Therefore long ago I stipulated that analysts ought to be analysed themselves; they should have a father confessor or a mother confessor.

Even the Pope, for all his infallibility, has to confess regularly, and not to a monsignor or a cardinal but to an ordinary priest.

If the analyst does not keep in touch with his unconscious objectively, there is no guar-

antee whatever that the patient will not fall into the unconscious of the analyst. Carl Jung, CW 18, Para 323

The motive and content of the popular movement which contributed to the Pope's decision solemnly to declare the new dogma consist not in the birth of a new god, but in the continuing incarnation of God which began with Christ.

Arguments based on historical criticism will never do justice to the new dogma; on the contrary, they are as lamentably wide of the mark as are the unqualified fears to which the English archbishops have given expression.

In the first place, the declaration of the dogma has changed nothing in principle in the Catholic ideology as it has existed for more than a thousand years; and in the second place, the failure to understand that God has eternally wanted to become man, and for that purpose continually incarnates through the Holy Ghost in the temporal sphere, is an alarming symptom and can only mean that the Protestant standpoint has lost ground by not understanding the signs of the times and by ignoring the continued operation of the Holy Ghost.

This is obviously out of touch with the tremendous archetypal happenings in the psyche of the individual and the masses, and with the symbols which are intended to compensate the truly apocalyptic world situation today.

It seems to have succumbed to a species of rationalistic historicism and to have lost any understanding of the Holy Ghost who works in the hidden places of the soul.

It can therefore neither understand nor admit a further revelation of the divine drama. Carl Jung, CW 11, Para 749

The Assumption is at least an important step forward in Christian (?) symbolism.

This evolution will be completed when the dogma of the Co-Redemptrix is reached.

But the main problem will not be solved, although one pair of opposites (8 and 9) has been smuggled into the divine wholeness.

Thus the Catholic Church (in the person of the Pope) has at least seen fit to take the Marianic movement in the masses, i.e., a psychological fact, so seriously that he did not hesitate to give up the time-hallowed principle of apostolic authority. Carl Jung, CW 18, Para 1607

I consider myself above stealing my neighbour's apples and I would not burn down his house, therefore I need no police.

But the police are necessary because at least half of mankind is really rotten, and they need the Church because they would make bad use of their freedom.

The majority of people must live in prison, otherwise they can't live at all, and that is the reason for laws and organizations. Carl Jung, Children's Dreams Seminar, Page 521

There were plenty of opportunities for Christ to be mistaken for Dionysus besides his sacrificial death, and so Justinus Martyr claimed that Dionysus was the invention of the devil

to counteract the intention of God.

But on the other hand the church pointed out the Osiris-Isis myth as a positive anticipation of Christ.

I have read a Catholic scientific work concerning this theory, which has received the sanction of the Pope. Carl Jung, Visions Seminar, Page 219

We see the same phenomenon in the Catholic church; the grandeur of St. Peter's and the splendor of the Pope is the exterior representation of the most precious thing within.

But the most precious thing is buried in it; when it has reached such a collective expression, it is then just the collective expression, and all the magic or divine power in the vajra has gone over into the power of the collective. Carl Jung, Visions Seminar, Page 1347

There are still certain figures which embody this archetype in an almost perfect form: the pope, of course, is the wise old man par excellence-he is supposed to be infallible, which means that he is capable of deciding about the absolute truth.

Then every archbishop or bishop is a repetition of that archetype, and innumerable doctor authorities are supposed to know everything and to say marvelous things, even to know all the ropes in black magic.

So that archetype is still living. Carl Jung, Zarathustra Seminar, Page 21

Never mind all the things you miss and that life is very hard anyway: everybody must sacrifice himself.

That is plus papal que le pape, more Christian than ever before.

We know of no time in history when a pope or a bishop would have educated his nation as Germany is now being educated under a so-called anti-Christian rule; it is much worse than it has ever been, without mercy, without redemption, without explanation. Carl Jung, Zarathustra Seminar, Page 1515

Yes, even the Pope has a confessor.

You have just read in the papers about the Pope's last confession.

On the one side the Pope is a human being, and on the other side a priest, and he has that divine character in the highest degree because, besides the consecration as a priest, he is the representative of the Lord. Carl Jung, Zarathustra Seminar, Page 1535-1536

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-fes, no thumbscrews and racks any more, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent.

The great split, having been a merely spiritual fact for a long time, has at last got into the world, as a rule in its coarsest and least recognizable form, viz. as the iron curtain, the

completion of the second Fish. Carl Jung, Letters Vol. II, Page 166

The motive and content of the popular movement which contributed to the Pope's decision solemnly to declare the new dogma consist not in the birth of a new god, but in the continuing incarnation of God which began with Christ.

There are indeed people who have read with horror the Pope's Encyclical on Christian marriage, and yet must admit that for cavemen our so-called "Christian" marriage is a cultural step forward.

Although we are still far from having overcome our prehistoric mentality, which enjoys its most signal triumphs just in the sphere of sex, where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. Carl Jung, CW 18, Para 1799

Declaration of the Virgin's right to the title of Theotokos ("God-bearer") at the Council of Ephesus in 431, and definition of the Immaculate Conception by Pope Pius IX in 1854. Editor, CW 14, Page 523, fn 219

Of course one can guess what the religion of the future might be, but it's hardly worthwhile guessing.

Surely the Christians of 80 A.D. guessed too, but they never would have guessed the splendours of the Vatican and Alexander VI on St. Peter's throne and the popes of Avignon and 10,000 Christian heretics burnt in Spain, etc.

So one never can tell how the future religion will look or what it will be based on. Carl Jung, Letters Vol. II, Page 158

He [Jung] thought it an immense pity that the leaders of the Reformation had dismissed the appeal of Pope Paul III to come to Trent in the sixteenth century under promise of safe conduct to try to reconcile their differences. Laurens van der Post, Jung and the Story of Our Time, Page 243

Consequently I do not permit myself the least judgment as to whether and to what extent it has pleased a metaphysical deity to reveal himself to the devout Jew as he was before the incarnation, to the Church Fathers as the Trinity, to the Protestants as the one and only Saviour without co-redemptrix, and to the present Pope as a Saviour with co-redemptrix.

Nor should one doubt that the devotees of other faiths, including Islam, Buddhism, Hinduism, and so on, have the same living relationship to "God," or to Nirvana and Tao, as Buber has to the God-concept peculiar to himself. Carl Jung, CW 18, Para 1507

The hall is bleak. There is the shining crystal. I need to walk up to it and look into its play of fire.

I see in a fiery corona the mother of God with the child as if in an old painting. Peter stands to her left, bowing.

Peter alone with the keys- the Pope with a triple crown in a festive audience-a sitting Buddha appears in a circle of fire - now a many-armed Kali,- this bloody Goddess-now Salome herself desperately wringing her hands, now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time- it resembles Michelangelo's sitting Moses- it is Elijah. Carl Jung, The Black Books, Book 2, Page 186-187

"That belongs to us- what do you want with it amongst men?

Whip and a sharp blade and herbs and the plumbline in the cupboard, and the rifle behind the door."

But I don't want to suffocate.

"Then take a breath from time to time, but don't forget to close the lid again."

Do you mean human air?

"No, divine air, and afterward back in the box."

What the hell, the Pope is better off.

"Exactly. We need a Pope, you know, someone infallible who has everything he needs, who does not need anyone since he draws things down from heaven and since the angels give him bread. That is what your beloved fellow meant, not us. Of course, if men were different-or you. But, you know- double-sided calamity! "

"By the way, men could also denature themselves for the sake of the Pope. Just wait and see. The Pope still won't leave the Vatican." Carl Jung, The Black Books, Book 5, Page 249

Ka & Philemon are bigger than the man, they are supra-human (Disintegrated into them one is in the Col. Unc.) ...

Philemon is the inverse of Xt. Ka is the brother of the devil, is the antichrist- the Red Pope. Lenin."

The "Red Pope" may refer to the Prefect of the Congregatio de Propaganda Fide.) (Diary, CLM, pp. 32-36). Editor, The Black Books, Book 7, Page 164, fn 36

Wordlessly Elijah and Salome step inside the house.

I follow them reluctantly A feeling of guilt torments me. Is it bad conscience?

I would like to turn back, but I cannot. I stand before the play of fire in the shining crystal.

I see in splendor the mother of God with the child.

Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, The Red Book, Page 248

I lock the past with one key, with the other I open the future. This takes place through my transformation.

The miracle of transformation commands. I am its servant, just as the Pope is. Carl Jung, The Red Book, Page 250

I know, they call this veneration.

And if they do not find the true one, they at least have a Pope, whose occupation it is to represent the divine comedy.

But the true one always disowns himself, since he knows nothing higher than to be a man. Carl Jung, The Red Book, Page 316

In the latter case the I is depicted as Peter, the chosen rock upon which the Church is to be founded.

The key as the symbol of the power of binding and loosing buttresses this idea, and leads one to the image of the pope as God's governor on earth with a threefold crown. Carl Jung, The Red Book, Page 367

Arguments based on historical criticism will never do justice to the new dogma; on the contrary, they are as lamentably wide of the mark as are the unqualified fears to which the English archbishops have given expression.

In the first place, the declaration of the dogma has changed nothing in principle in the Catholic ideology as it has existed for more than a thousand years; and in the second place, the failure to understand that God has eternally wanted to become man, and for that purpose continually incarnates through the Holy Ghost in the temporal sphere, is an alarming symptom and can only mean that the Protestant standpoint has lost ground by not understanding the signs of the times and by ignoring the continued operation of the Holy Ghost.

This is obviously out of touch with the tremendous archetypal happenings in the psyche of the individual and the masses, and with the symbols which are intended to compensate the truly apocalyptic world situation today.

It seems to have succumbed to a species of rationalistic historicism and to have lost any understanding of the Holy Ghost who works in the hidden places of the soul.

It can therefore neither understand nor admit a further revelation of the divine drama. Carl Jung, CW 11, Para 749

He [Christ] was a man who wanted an increase of consciousness, a better understanding amongst human beings, more love and more knowledge of the heart.

And see what the Church has done with it!

If Jesus should come back today and have an audience with the Pope at the Vatican, they would say: "It is awfully nice, anything new, but it is really awkward!-With the best of will, we couldn't change it." Carl Jung, Children's Dreams Seminar, Page 521

The Catholic church had the power: the pope could introduce the feminine principle, but not into the Trinity, for it would then be a quaternion.

You find that conflict between three and four throughout the Middle Ages in all forms and it really goes back to the fact of that quite insurmountable problem of introducing the feminine element into the Trinity.

For the female meant darkness and evil-hell and woman were practically the same.

You see, that simply comes from the fact that woman is associated with darkness, as the female element has always been in China for instance, and old China has of course a very much more balanced view of the world than we have in the West, including the Near East which is as unbalanced as we are. Carl Jung, Zarathustra Seminar, Page 1080

If the Pope has humour, or if Albert Schweitzer knows that he ran away from the European problem, or Winston Churchill is aware of what an insupportable bully he can be, they are thus far individuated. Carl Jung, Letters Vol. II, Page 324

Of course one can guess what the religion of the future might be, but it's hardly worthwhile guessing.

Surely the Christians of 80 A.D. guessed too, but they never would have guessed the splendours of the Vatican and Alexander VI on St. Peter's throne and the popes of Avignon and 10,000 Christian heretics burnt in Spain, etc.

So one never can tell how the future religion will look or what it will be based on. Carl Jung, Letters Vol. II, Page 158

One has no authority when one cannot risk it, and you will be quite astonished how very helpful people we might consider inferior can be.

Even the Pope has a Father Confessor who is a simple priest and by no means one of the Cardinals. Carl Jung, Letters Vol. II, Page 361

When the Church was driven to compromise more and more with the masses, he revolted against it and became a follower of the Phrygian prophet Montanus, an ecstatic, who stood for the principle of absolute denial of the world and complete spiritualization.

In violent pamphlets he now began to assail the policy of Pope Calixtus I, and this together with his Montanism put him more or less outside the pale of the Church. Carl Jung, CW 6, Para 19

A report from the year 1198 says that at the Feast of the Circumcision in Notre Dame, Paris, "so many abominations and shameful deeds" were committed that the holy place was

desecrated "not only by smutty jokes, but even by the shedding of blood."

In vain did Pope Innocent III inveigh against the "jests and madness that make the clergy a mockery," and the "shameless frenzy of their play-acting."

Two hundred and fifty years later (March 12, 1444), a letter from the Theological Faculty of Paris to all the French bishops was still fulminating against these festivals, at which "even the priests and clerics elected an archbishop or a bishop or pope, and named him the Fools' Pope" (fatuorum papam).CW 9i, Para 458

To Pierre d'Ailly the time of Pope Innocent III (1198-1216) had already seemed significant.

About the year 1189, he says, the revolutions of Saturn were once again completed ("complete anno Christi 1189 vel circiter").

He complains that the Pope had condemned a treatise of Abbot Joachim, and also the heretical doctrine of Almaricus. CW 9ii, Para 138

In this connection we might mention the legend that was current about Gerbert of Rheims, afterwards Pope Sylvester II (d. 1003).

He was believed to have possessed a golden head which spoke to him in oracles.

Gerbert was one of the greatest savants of his time, and well known as a transmitter of Arabic science.

Can it be that the translation of the "Liber quartorum," which is of Harranite origin, goes back to this author?

Unfortunately there is little prospect of our being able to prove this. Carl Jung, CW 11, Para 367

Moreover we have the testimony of the humanist Patrizi that Hermetic philosophy was not felt to be in any way inimical to the Christianity of the Church.

On the contrary, people regarded it as a mainstay of the Christian faith.

For which reason Patrizi addressed a plea to Pope Gregory XIV requesting him to let Hermes take the place of Aristotle. Carl Jung, CW 12, Para 147

This has been shown once again in our own day by the solemn promulgation of the dogma of the Assumption.

A Catholic author aptly remarks:

"There seems to be some strange Tightness in the portrayal of this reunion in splendour of Son and Mother, Father and Daughter, Spirit and Matter." (Victor White, "The Scandal of the Assumption," Life of the Spirit, V, p.199.)

In this connection it is worth recalling the words of Pope Pius XII's Apostolic Constitution, Munificentissimus Deus: "On this day the Virgin Mother was taken up to her heavenly bridal chamber" (English trans., p. 15). Cf. Antony of Padua, "Sermo in Assumptione S. Mariae Virginis," Sermones, III, p. 730. CW 14, Page 167, Footnote 349

According to legend, Pope Sylvester II (d. 1003), famed as the transmitter of Arabian science, possessed a golden head that imparted oracles.

This legend may perhaps date back to the Harranite ceremony of the oracular head.

The head has also the subsidiary meaning of the corpus rotundum, signifying the arcane substance. Carl Jung, CW 14, Para 626.

For what is to happen to the imagos if they are no longer attached to a human being?

The pope as supreme father of Christendom holds his office from God; he is the servant of servants, and transference of the imagos to him is thus a transference to the Father in heaven and to Mother Church on earth. Carl Jung, CW 16, Para 218

Dogmatic images, such as the Trinity, are archetypes which have become abstract ideas.

But there are a number of mystical experiences inside the Church whose archetypal character is still visible.

Therefore they sometimes contain a heretical or pagan element. Remember, for instance, St. Francis of Assisi.

Only through the great diplomatic ability of Pope Boniface VIII could St. Francis be assimilated into the Church.

You have only to think of his relation to animals to understand the difficulty.

Animals, like the whole of Nature, were taboo to the Church.

Yet there are sacred animals like the Lamb, the Dove, and, in the Early Church, the Fish, which are worshipped. Carl Jung, CW 18, Para 222

In this respect the "leaders," with sure grasp, have understood what is so crucially lacking: an unquestionable spiritual and moral authority. The pope or the Church could say they are such an authority, but how many people believe it?

No doubt one ought to believe it, but doesn't one always use this little word "ought" when one is forced to admit that one simply doesn't know how the necessary remedy is to be brought about? Carl Jung, CW 18, Para 1372

The exclusion of the animal world. Animals were really excluded.

There was no artistic appreciation of the animal till the ox and the ass came in at the margin of the picture perhaps. In the gospels there is no appreciation of the animal as a living being equivalent to the Rindoo attitude.

For example, there is no cathedral where monuments of the horses who had fallen in carrying the stone were set up. In medieval times the animal was grotesque, half devil.

In the very early Church there are exceptions, a sacred leopard, ass, etc. St. Francis of Assisi was an exception, but he was a heretic end only by the cleverness of the Pope was his revolution undone and he was swept into the lap of the Church. Carl Jung, Cornwall Seminar, Page 21

So when one compares the Christian of the seventeenth or eighteenth centuries with the Christian of the second century, there is all the difference in the world.

Even if it were possible to confront Pius, the second Pope, with Professor Ritschl, the modern theologist, it would be impossible for them to understand one another. Carl Jung, Visions Seminar, Page 45

In the Middle Ages they were all most hellishly afraid of anything new.

Only in 1846 did the Pope allow the earth to revolve around the sun-only since 1846 is that officially true.

It was exactly the same in China.

There was a famous museum of European inventions in Peking, every new invention was collected, but they were put into the museum as curiosities, to show what those red devils were doing in barbarous lands; they never adopted them for themselves. Carl Jung, Visions Seminar, Page 149

Of course we cannot assume that God is exactly as we define him.

He prefers to be himself, and what we say about him amounts to no more than what ants might have to say about Mussolini or the Pope.

As we are untouched by the public opinion of an ant heap, so God is surely what he is and not what we say he is.

But what the ant heap has to say about its own highest principle, its own supreme factor, is exceedingly important, because that shows its conception of itself, and we can be sure that the ant heap will be influenced by the conception. Carl Jung, Visions Seminar, Page 172

The father symbolizes the procreative, form-giving figure.

He is the spiritual principle that gives meaning.

He is the one who leads the child [. . .] into life.

It is the father who, as pater familias, rules and leads the house, as pope the community of the faithful, as pater patriae the country and his people, and, finally, as God the Father the world. Carl Jung, Children's Dreams Seminar, Page 152

Significantly, the Pope has taken over the name of Pontifex Maximus, supreme bridge builder, which previously was carried by the Roman emperors. Carl Jung, Children's Dreams Seminar, Page 266

There was also a feast at which they changed places, the abbot and elder monks serving the young lay brothers; and a mock mass was celebrated, the youngest lay brother officiating, at which the songs and jokes were obscene, and they all drank the wine, not only the celebrant; then drunken orgies took place, and they all streamed out of the church into the street and upset the whole place. These feasts and the jeu de paume were stopped by the Pope in the thirteenth century because they went to such extremes. Carl Jung, Children's Dreams Seminar, Page 26

Yes the father is not enough, he wants to add a particular, symbolic form.

The patient speaks Italian and he also knows Greek and Latin, so the word papa or papas suggests to him the Pope, the absolute Father. The cult of Attis had a temple on the site of St. Peter's in Rome, and the high priest was called "Papas" so there was already a "Papas"

several hundred years before there was a Pope in the Vatican. Carl Jung, Children's Dreams Seminar, Page 133

The principle that worked for two thousand years was that someone had the truth and could reveal it.

The backbone of the Catholic Church is the claim to the possession of the eternal truth.

It is invested in the Pope and you must simply accept it. But for us this does not settle it.

No one would say now that the truth has been revealed to him, we cannot build on revelation.

We believe in the honest attempt to understand psychological facts. Carl Jung, Children's Dreams Seminar, Page 184

Mrs.: Baumann: But why did they make black Madonnas in the baroque times?

Dr.: Jung: I don't know, I never found any good historical explanation for it, though I assume there would be a psychological reason.

There would be an excellent reason for it just at that time in the fact that in the Renaissance the antique point of view came up again; we have evidence of the attempts of the church to revert to antiquity.

The popes were then very near to the Roman Caesars, and the claim of the church to continue the Holy Roman Empire has never been given up.

The pope's title, pontifex maximus, belonged to the Roman emperors; Alexander VI, in particular, was just the Roman Caesar. Carl Jung, Visions Seminar, Page 527

Dr. Jung: It is usually part of a rite to celebrate a particular accomplishment, a victory, for instance, so it is a sort of thanksgiving-Te Deum laudamus.

Or it is part of any moment that celebrates the triumph of the church; or a most solemn entrance of the pope or the cardinal. Carl Jung, Visions Seminar, Page 532-533

There are very intelligent historians who say that if only that man Luther had not been so serious about the whole business, the Popes would have led Christianity back into the most wonderful renaissance of antiquity.

Sure enough, Alexander VI was on his way to it, he did his level best to go right back to the Roman Caesars, but unfortunately that northern monk threw a stone into his honorable attempt.

But Luther or not, there would have been a reaction against it, it was still too early. Carl Jung, Visions Seminar, Page 767

The Pope's ring contains a gem on which is carved the miraculous draught of fishes, symbolizing the shepherd-or the fisher-that draws the flock into the church.

This fish meal was by no means Christian only; it occurred in other cults of those early days when Christianity was just one of a number of mystery cults. Carl Jung, Visions Seminar, Page 991

Hermas was said to be the brother of the second pope's a Christian, but at the time when Christianity was a mystery cult, and as the gods could not be named, he was simply called the Shepherd.

There was a time when Christ was represented as Orpheus, or as the good shepherd,

with a lamb over his shoulder.

The custom then was to call this guiding principle the "Shepherd that was herding the flocks," "The leader of men," "The Fisher of men," so Christ was identified with Orpheus and also with Bacchus. Carl Jung, Children's Dreams Seminar, Page 184-185

The Attis cult celebrated the taurobolium.

The initiate was put into a cauldron, a hole in the earth; a grating was put over it and there they killed a bull so that the blood of the sacrificed animal streamed down on him.

Then he was pulled out, washed, clothed in white, and fed on milk for eight days, for he was a baby, his own youngest son. The high priest, now the Pope, was called Papas. Carl Jung, Children's Dreams Seminar, Page 329

As they would not allow the communion bread to be of any other kind of flour than wheat.

And holy oil must be olive oil, and the candles must be made in a certain way.

But the war brought a change; because of the scarcity of olive oil, by a special permission of the Pope they were allowed to substitute little electric bulbs, but that was only because of the misery of the times.

The Catholic Church is very reasonable in such a case, but in the major things she would hold to tradition most faithfully. Carl Jung, Children's Dreams Seminar, Page 396-397

Then the Fish became the symbol.

The Christian baptism in water has to do with this symbolism.

The Pope still wears the fisher ring-a gem that represents the miraculous draught of fishes, symbolizing the gathering of all Christians into the womb of the Church.

So a new psychology began to make itself felt.

It was the dawn of Christianity, and we can follow its course in the astrological picture. Carl Jung, Children’s Dreams Seminar, Page 422

The story says that Zarathustra first became acquainted with the two ministers at the Court of Vishtaspa, and through them with the noble queen whom he converted, and then through her he converted the king.

This is psychologically a very ordinary proceeding, it usually happens that way.

One of the most successful propagandists of early Christianity in high circles was the Pope Damasus I, whose nickname was matronarum auriscalpius, meaning the one who tickles the ears of the noble ladies; he used to convert the nobility of Rome through the ladies of the noble families.

So this is probably a historic detail in the life of Zarathustra.

Then in contradistinction to certain other founders of religions, he married and lived to be quite old.

He was killed by soldiers, while standing near his altar, on the occasion of the conquest of his city. Carl Jung, Zarathustra Seminar, Page 5

Instead of saying "Christ," they used the word Poimen, for instance.

In the whole book of Hermas, which is surely Christian–at least, he was supposed to be the brother of the second pope-the name of Christ is not mentioned at all; he is referred to only as the Poimen. Carl Jung, Zarathustra Seminar, Page 106

Just where the Vatican is standing today, for example, there was a temple of Attis, and the head priest of that cult was called papas in Greek, and the priest who is still ruling there in the old place is the papa or pope; papa is the Latin form. Carl Jung, Zarathustra Seminar, Page 160

Thoth for instance, is the anticipation of the Logos, so he is also the anticipation of Christ inasmuch as Christ is the Logos.

Now peculiarly enough, the temple of Thoth is called the house of the net-the fisherman's net-and the Babylonian Marduk is the Logos and his attribute is also the net.

Then the Pope, as the head of the church, is the living impersonation of the Logos, the church being the body of Christ.

He is in the place of Peter who is the representative of Christ, endowed with the apostolic blessing, the grace or the mana that has emanated from the Lord himself.

And the Pope's attribute is the fisher ring upon which is carved the miraculous draft of fishes with the nets. Carl Jung, Zarathustra Seminar, Page 319

It is very possible that the Evangels have been compilations made in places like Asia Minor or Alexandria for the use of the Christian communities there.

Moreover, it is a fact that in the first century the sacred books were considered only as good and useful literature for Christians to read, and never as infallible divine inspiration.

Of course, the church has the memory of those days so they have put the Bible on the

Index, and that is quite right because it is a tempting and contradictory collection of books with very dangerous teachings in them.

The Pope reserves the right of the authentic interpretation; in his official position, according to the dogma of infallibility, he is infallible in his interpretation of the dogma.

Also, the church, since it holds higher authority than the Scriptures, can make dogma; that gives a basis for an authoritative body.

But the sayings of that institution do not necessarily agree with the teachings of Christ himself. Carl Jung, Zarathustra Seminar, Page 475

There is a remarkable example of that in the encyclical [This is Casti Connubii, an Encylical Letter of Pope Pius XI, 31 Dec. 1930.] of the Pope concerning the Christian marriage.'

It is a terrible piece of morality.

It deals with love and marriage from an entirely biological point of view, and concerning the personal and human relation of man and woman there is not a word.

It is a document that makes me shudder when I read it. Carl Jung, Zarathustra Seminar, Page 1023

The Christian herd of sheep is now without a shepherd; it is brought to the sacrifice of the firstlings and killed gregariously, the most efficient way being war.

That is the psychology which threatens Europe generally.

The old shepherd is done for in practically every country-the herd is no longer led by a benevolent shepherd.

The Pope, or any bishop in the past, was a more benevolent shepherd than the state. Carl Jung, Zarathustra Seminar, Page 1517

Miss Wolff: When the Pope took on his character of infallibility, did he connect it with that idea of the Holy Ghost?

Prof. Jung: Oh, quite.

The infallibility of the Pope is exactly the same as the character indelebilis, only very much more so.

A priest would not be able through his character indelebilis to establish a dogma, while the Pope, being the immediate successor of St. Peter, being in the place of the Lord-not as a human being mind you, but in officio-is filled with the Holy Spirit.

He is a sort of incarnation of the Holy Spirit, so he can establish a dogma.

Miss Wolff: Is he only infallible in establishing the dogma?

Prof Jung: Yes, only in this function is he infallible; as the head of the Collegium of the cardinals he can establish a dogma by his ultimate decision.

But not even as the Pope has he an infallible character. Carl Jung, Zarathustra Seminar, Page 1535

So, this figure has twelve arms and hands.

As a rule, both the Tibetan and Indian gods have several arms.

Vishnu with four faces, as well as Brahman, are represented with four arms and four heads.

In Western iconography we have a similar representation of the Trinity: a three-headed divine being in the Christian church.

Although this vivid representation has been banned by the pope, in the monastery at Stein am Rhein such a tricephalous Trinity can still be seen.

But in India this is still quite common. Carl Jung, Psychology of Yoga Meditation, Vol. 6, Lecture 14, Page 138

We find the cistern in a holy place, a sanctuary, as a sanctified disclosure, a heiron, a Temenos.

Early Christian basilicas often had piscinas, fish ponds into which Christians were dipped; the idea was fishing believers out of the pond.

Early Christians wore a ring with two fishes on it and the net used in this fishing for believers figures on the Pope’s ring. Carl Jung, Modern Psychology, Lecture XIII, 8th February, 1935, Page 135

He is the figure of the psychopompos, the Hermes, the leader of souls.

In Greek mythology he was called Hermes, the god of fertility.

A form of this god appears as the Poimen, the shepherd, in a book" The Shepherd of Hermas", written in the second century; Hermas was a brother of Pope Pius who was the

second pope and the book was long regarded as canonical, but it was nevertheless rejected by the Muratorian Canon. Carl Jung, Modern Psychology, Lecture IX, 28th June, 1935, Page 232

You will have seen this many handed motif in reproductions of the Indian and Tibetan gods.

A super human number of limbs or faces in the images of the gods is to be met with every day in India, the four-faced Vishnu for example.

There are similar things in European iconography, the Trinity, for instance, is sometimes represented as a three-headed being.

The Pope has forbidden such a representation but there is such a Trinity in Switzerland, at Stein on the Rhine, in the Church of the Benedictine Monastery of St. George, now used as a Parish Church. Carl Jung, Modern Psychology, Lecture XIII, 1 7th February1939, Page 82

It was in Venice that the idea of founding a monastic order was first broached and Ignatius decided to go to Rome to obtain the Pope's consent.

It was on this journey that he had the vision of which I have already spoken.

After considerable difficulties in Rome he succeeded in 1540 in winning the consent of the Pope, Paul III, who founded the order of the Jesuits with a Papal Bull. Carl Jung, Modern Psychology, Lecture XI, 7th July1939,Page 173

I should like, therefore, to read you a passage from Hippolytus.

He was a dissident Bishop of the Church of Rome and died a martyr's death about 235 A. D .

He dissented from orthodox views and was the opponent of Pope Calixtus I.

This story belongs to the chronique scandaleuse of the Church.

They had a deplorable dispute, which is interesting inasmuch as it is a case of an introvert and an extravert getting on each other's nerves. Carl Jung, Modern Psychology, Lecture III, 22nd November 1940, Page 29

We can see this in the Middle Ages, St. Francis of Assisi, for instance, was much nearer to nature as it was regarded in antiquity than to the papacy.

It needed the whole ingenuity of the Pope to get him within the walls of the Church. Carl Jung, Modern Psychology, Lecture IV, 29th November 1940, Page 40

These are our main direct sources of Greek Alchemy, but there is also a Greek alchemy which comes to us through the Arabs.

Most of these Arabic texts were translated into Latin about the eleventh and twelfth centuries, though some of these translations are said to date from the tenth century.

Gerbert of Reims, who died in 1003 A.D., is said to have made some of these translations.

He was afterwards Pope Silvester II., and, according to a legend, he kept a golden head in a chest, a kind of oracle, which answered questions. Carl Jung, Modern Psychology, Lecture X, 24th January 1941,Page 90

Every therapist ought to have a control by some third person, so that he remains open to another point of view.

Even the pope has a confessor.

I always advise analysts: "Have a father confessor, or a mother confessor!"

Women are particularly gifted for playing such a part.

They often have excellent intuition and a trenchant critical insight, and can see what men have up their sleeves, at times see also into men’s anima intrigues.

They see aspects that the man does not see.

That is why no woman has ever been convinced that her husband is a superman! Carl Jung, Memories Dreams Reflections, Page 134

As the final image in the Apocalypse there appears the motif of the marriage of the Lamb with his Bride, who is the "new Jerusalem, coming down out of heaven," a city-mandala of precious stones "like a jasper, clear as crystal."

This city is another aspect of Sophia, "who was with God before time began, and at the end of time will be reunited with God through the sacred marriage."

Jung was enthusiastically interested in the Declaratio Assumptionis Mariae of Pope Pius XII; he saw in this declaration a tendency pushing upwards from the depths of the collective unconscious, a "yearning for peace which stirs deep down in the soul," and a compensation to the "threatening tension between the opposites,” Marie-Louise von Franz, C.G. Jung His Myth in Our Time, Page 148

Christianity slumbers and has neglected to develop its myth in the course of the centuries.

Those who gave expression to the dark stirrings of growth in mythic ideas were refused a hearing."

"Those" were spirits like Gioacchino da Fiori, Meister Eckhart, Jakob Böhme, Pope Pius XII but especially the alchemists who, occasionally with considerable awareness but more often quite naïvely and unsuspectingly, gave form in their unconscious projections to the "stirrings of growth" in the Christian myth. Marie-Louise von Franz, C.G. Jung His Myth in Our Time, Page 199

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Pope with the unicorn as the symbol of the Holy Ghost.—From Scaligcr, Explanntio imaginum (1570); antithesis to Paracelsus, Auslegung der Figuren (1569) Editor, CW 12, Image 261

So, you see, I brought these people back into the Church, with the result that the Pope himself gave me a private blessing for having taught certain important Catholics the right way of confessing. Carl Jung, CW 18, Para 618

As I said, I have had quite a number of these Catholics—six.

I was quite proud to have so many, and I said to them, "Now, you see, what you tell me here, this is really serious.

You go now to your father-confessor and you confess, whether he understands or does not understand.

That is of no concern.

It must be told before God; and if you don’t do it, you are out of the Church, and then analysis begins, and then things will get hot, so you are much better off in the lap of the Church."

So, you see, I brought these people back into the Church, with the result that the Pope himself gave me a private blessing for having taught certain important Catholics the right way of confessing.

For instance, there was a lady who played a very great role in the war.

She was very Catholic, and always in the summer she used to come to Switzerland to pass her summer holiday.

There is a famous monastery there with many monks, and she used to go to it for confession and spiritual advice.

Now, being an interesting person, she got a bit too interested in her father-confessor, and he got a bit too interested in her, and there was some conflict.

He was then removed to the Clausura, and she naturally collapsed, and she was advised to go to me.

So she came to me in full resistance against the authorities who had interfered, and I made her go back to her spiritual authorities and confess the whole situation.

And when she went back to Rome, where she lived, and where she had a confessor, he asked her, "Well, I know you from many years ago: how is it that you now confess so freely?"

And she said she had learnt it from a doctor.

That is the story of how I got the Pope’s private blessing.

My attitude to these matters is that, as long as a patient is really a member of a church, he ought to be serious.

He ought to be really and sincerely a member of that church, and he should not go to a doctor to get his conflicts settled when he believes that he should do it with God. Carl Jung, CW 18, Para 618-620

Jung never tired of pointing out the vital importance of the new dogma, and in Mysterium Coniunctionis he went into it particularly deeply.

For example, he said that for more than a thousand years, the alchemists prepared the ground for the dogma of the Assumption, which is:

“. . .really a wedding feast, the Christian version of the hierosgamos, whose originally incestuous nature played a great role in alchemy. The traditional incest always indicated that the supreme union of opposites expressed a combination of things which are related but of unlike nature. . . . Alchemy throws a bright light on the background of the dogma, for the new article of faith expressed in symbolic form exactly what the adepts recognized as being the secret of their conjunctio. The correspondence is indeed so great that the old Masters could legitimately have declared that the new dogma has written the Hermetic secret in the skies. Barbara Hannah, Jung: His Life and His Work, Page 228-229

That is the programme for the Christian Aeon which must be fulfilled before God can incarnate in the creaturely man. Only in the last days will the vision of the sun-woman be fulfilled.

In recognition of this truth, and evidently inspired by the workings of the Holy Ghost, the Pope has recently announced the dogma of the Assumptio Mariae, very much to the astonishment of all rationalists.

Mary as the bride is united with the son in the heavenly bridal chamber, and, as Sophia, with the Godhead. Carl Jung, CW 11, Para 713

Best thanks for your friendly letter of Nov. 8th, which I am sorry I can answer only now.

I must also thank you for sending me the brochure on Christ and the Pope.

You are quite right when you say that the real task of religion would be to cure psychic suffering.

I have always advocated this idea even in medical circles. Carl Jung, Letters Vol. II, Page 133

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development. If the Pope adds a new and thoroughly unhistorical dogma to Catholicism, I add a symbolic interpretation of all Christian symbols. At least I am trying. Carl Jung, Letters Vol. II, Page 334

Looked at from a strictly Catholic point of view I make very heretical statements indeed; but there are plenty of reformers that have done the same thing, including the present Pope, declaring the dogma without the slightest apostolic authority and without the consent even of his own Church, which has emphatically resisted any such declaration during at least the 600 years of its early history. Carl Jung, Letters Vol. II, Page 335

This is naturally also the case when the ultimate principle is called "matter."

Only the totally naive think this is the opposite of "myth."

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. (Cf. the second Encyclical to the dogma of the Assumption!) Carl Jung, Letters Vol. II, Page 485

My defence of the Marian dogma is certainly an unexpected joke in the world’s history, but one with a significant background.

Also, the Pope’s latest Encyclical on the Regina et Domina omnis creaturae is uncommonly important in view of coming developments.

Moreover there is an intimation in it of that little door through which the co-Redemptrix can one day enter (participationem filii sui efficacitas habens).

I would give anything to know the innermost thoughts of the Holy Father . . . Carl Jung, Letters Vol. II, Page 196

There is great excitement in the Catholic church and much discussion about the new dogma.

I am just reading about it.

The pope has caught them neatly at their own game of fostering creeds that have no foundation in the scriptures. Carl Jung, Letters Vol. I, Page 32

Boldly breaking through the sacrosanct rule about the definability of a new dogmatic truth, viz., that the said truth is only defi.nibilis inasmuch as it was believed and taught in apostolic times, explicite or implicite, the pope has declared the Assumptio Mariae a dogma of the Christian creed.

The justification he relies on is the pious belief of the masses for more than 1000 years, which he considers sufficient proof of the work of the Holy Ghost.

Obviously the "pious belief" of the masses continues the process of projection, i.e., of transformation of human situations into myth. Carl Jung, Letters Vol. II, Page 206

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The Pope probably did well to discourage the psychologizing tendency (chiefly among the French Jesuits).

The Trojan horse should be kept hidden as long as possible.

All in all, I consider the declaration of the Assumption the most important symbological event since the Reformation, and I find the arguments advanced by Protestant critics lamentable because they all overlook the prodigious significance of the new dogma. Carl Jung, Letters Vol. II, Page 8

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You lose nothing and you even gain something in contemplating such thoughts.

It affects your ecclesiastical position but not more than it disturbs my scientific position.

The pope breaking through apostolic authority and the theological resistance of his own clergy got his share too. After Ad Caeli Reginam he got ill again.

There must have been a terrific conflict in him, being the pope on the one hand and the religious innovator on the other.

Should he have spared his clergy that could not agree with the new dogma?

I have no papal authority, only honest common sense and no power except the consensus of a very few thinking individuals.

As you do not belong to the Church exclusively but also to humanity, it is not in the interest of the Church if you pay no tribute to our time. Even the pope did in his way. Carl Jung, Letters Vol. II, Page 240

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The year 589 foretells Islam, and 1189 the significant reign of Pope Innocent III; 1489 announces a schism of the Church, and 1789 signalizes by inference the coming of the Antichrist. CW 9ii, Para 156.

I would call this comparatively rare variation a visionary rumour.

It is closely akin to the collective visions of, say, the crusaders during the siege of Jerusalem, the troops at Mons in the first World War, the faithful followers of the pope at Fatima, Portugal, etc. CW, Para 597

But anyone who has followed with attention the visions of Mary which have been increasing in number over the last few decades, and has taken their psychological significance into account, might have known what was brewing.

The fact, especially, that it was largely children who had the visions might have given pause for thought, for in such cases the collective unconscious is always at work.

Incidentally, the Pope himself is rumoured to have had several visions of the Mother of God on the occasion of the declaration.

One could have known for a long time that there was a deep longing in the masses for an intercessor and mediatrix who would at last take her place alongside the Holy Trinity and be received as the "Queen of Heaven and Bride at the heavenly court."

For more than a thousand years it had been taken for granted that the Mother of God dwelt there, and we know from the Old Testament that Sophia was with God before the creation.

From, the ancient Egyptian theology of the divine Pharaohs we know that God wants to become man by means of a human mother, and it was recognized even in prehistoric times that the primordial divine being is both male and female.

But such a truth eventuates in time only when it is solemnly proclaimed or rediscovered. It is psychologically significant for our day that in the year 1950 the heavenly bride was united with the bridegroom.

In order to interpret this event, one has to consider not only the arguments adduced by the Papal Bull, but the prefigurations in the apocalyptic marriage of the Lamb and in the Old Testament anamnesis of Sophia.

The nuptial union in the thalamus (bridal-chamber) signifies the hieros gamos, and this in turn is the first step towards incarnation, towards the birth of the saviour who, since antiquity, was thought of as the filius solis et lunae, the films sapientiae, and the equivalent of Christ.

When, therefore, a longing for the exaltation of the Mother of God passes through the people, this tendency, if thought to its logical conclusion, means the desire for the birth of a saviour, a peacemaker, a "mediator pacem faciens inter inimicos."

Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man. Carl Jung, CW 11, Para 748

The papal rejection of psychological symbolism may be explained by the fact that the Pope is primarily concerned with the reality of metaphysical happenings.

Owing to the undervaluation of the psyche that everywhere prevails, every attempt at adequate psychological understanding is immediately suspected of psychologism.

It is understandable that dogma must be protected from this danger.

If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light.

But in the case of psychology everybody believes that what it explains is explained away.

However, I cannot expect that my particular deviationist point of view could be known in any competent quarter. Carl Jung, CW 11, Page 463, fn 2

It is chiefly my experiences in the latter field which have given me the courage to enter into the discussion of the religious question and especially into the pros and cons of the dogma of the Assumption—which, by the way, I consider to be the most important religious event since the Reformation.

It is a petra scandali for the unpsychological mind: how can such an unfounded assertion as the bodily reception of the Virgin into heaven be put forward as worthy of belief?

But the method which the Pope uses in order to demonstrate the truth of the dogma makes sense to the psychological mind, because it bases itself firstly on the necessary prefigurations, and secondly on a tradition of religious assertions reaching back for more than a thousand years.

Clearly, the material evidence for the existence of this psychic phenomenon is more than sufficient.

It does not matter at all that a physically impossible fact is asserted, because all religious assertions are physical impossibilities.

If they were not so, they would, as I said earlier, necessarily be treated in the text-books of natural science. Carl Jung, CW 11, Para 752

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Only in 1950, after the teaching authority in the Church had long deferred it, and almost a century after the declaration of the dogma of the Immaculate Conception, did the Pope, moved by a growing wave of popular petitions, feel compelled to declare the Assumption as a revealed truth.

All the evidence shows that the dogmatization was motivated chiefly by the religious need of the Catholic masses.

Behind this stands the archetypal numen of feminine deity, who, at the Council of Ephesus in 431, imperiously announced her claim to the title of "Theotokos" (God-bearer), as distinct from that of a mere "Anthropotokos" (man-bearer) accorded to her by the Nestorian rationalists. Carl Jung, CW 14, Para 237

Even analysts are not absolutely perfect, and it can happen that they are occasionally unconscious in certain respects.

Therefore long ago I stipulated that analysts ought to be analysed themselves; they should have a father confessor or a mother confessor.

Even the Pope, for all his infallibility, has to confess regularly, and not to a monsignor or a cardinal but to an ordinary priest.

If the analyst does not keep in touch with his unconscious objectively, there is no guarantee whatever that the patient will not fall into the unconscious of the analyst. Carl Jung, CW 18, Para 323

The motive and content of the popular movement which contributed to the Pope's decision solemnly to declare the new dogma consist not in the birth of a new god, but in the continuing incarnation of God which began with Christ.

Arguments based on historical criticism will never do justice to the new dogma; on the contrary, they are as lamentably wide of the mark as are the unqualified fears to which the English archbishops have given expression.

In the first place, the declaration of the dogma has changed nothing in principle in the Catholic ideology as it has existed for more than a thousand years; and in the second place, the failure to understand that God has eternally wanted to become man, and for that purpose continually incarnates through the Holy Ghost in the temporal sphere, is an alarming symptom and can only mean that the Protestant standpoint has lost ground by not understanding the signs of the times and by ignoring the continued operation of the Holy Ghost.

This is obviously out of touch with the tremendous archetypal happenings in the psyche of the individual and the masses, and with the symbols which are intended to compensate the truly apocalyptic world situation today.

It seems to have succumbed to a species of rationalistic historicism and to have lost any understanding of the Holy Ghost who works in the hidden places of the soul.

It can therefore neither understand nor admit a further revelation of the divine drama. Carl Jung, CW 11, Para 749

The Assumption is at least an important step forward in Christian (?) symbolism.

This evolution will be completed when the dogma of the Co-Redemptrix is reached.

But the main problem will not be solved, although one pair of opposites (8 and 9) has been smuggled into the divine wholeness.

Thus the Catholic Church (in the person of the Pope) has at least seen fit to take the Marianic movement in the masses, i.e., a psychological fact, so seriously that he did not hesitate to give up the time-hallowed principle of apostolic authority. Carl Jung, CW 18, Para 1607

I consider myself above stealing my neighbour's apples and I would not burn down his house, therefore I need no police.

But the police are necessary because at least half of mankind is really rotten, and they need the Church because they would make bad use of their freedom.

The majority of people must live in prison, otherwise they can't live at all, and that is the reason for laws and organizations. Carl Jung, Children's Dreams Seminar, Page 521

There were plenty of opportunities for Christ to be mistaken for Dionysus besides his sacrificial death, and so Justinus Martyr claimed that Dionysus was the invention of the devil to counteract the intention of God.

But on the other hand the church pointed out the Osiris-Isis myth as a positive anticipation of Christ.

I have read a Catholic scientific work concerning this theory, which has received the

sanction of the Pope. Carl Jung, Visions Seminar, Page 219

We see the same phenomenon in the Catholic church; the grandeur of St. Peter's and the splendor of the Pope is the exterior representation of the most precious thing within.

But the most precious thing is buried in it; when it has reached such a collective expression, it is then just the collective expression, and all the magic or divine power in the vajra has gone over into the power of the collective. Carl Jung, Visions Seminar, Page 1347

There are still certain figures which embody this archetype in an almost perfect form: the pope, of course, is the wise old man par excellence-he is supposed to be infallible, which means that he is capable of deciding about the absolute truth.

Then every archbishop or bishop is a repetition of that archetype, and innumerable doctor authorities are supposed to know everything and to say marvelous things, even to know all the ropes in black magic.

So that archetype is still living. Carl Jung, Zarathustra Seminar, Page 21

Never mind all the things you miss and that life is very hard anyway: everybody must sacrifice himself.

That is plus papal que le pape, more Christian than ever before.

We know of no time in history when a pope or a bishop would have educated his nation as Germany is now being educated under a so-called anti-Christian rule; it is much worse than it has ever been, without mercy, without redemption, without explanation. Carl Jung, Zarathustra Seminar, Page 1515

Yes, even the Pope has a confessor.

You have just read in the papers about the Pope’s last confession.

On the one side the Pope is a human being, and on the other side a priest, and he has that divine character in the highest degree because, besides the consecration as a priest, he is the representative of the Lord. Carl Jung, Zarathustra Seminar, Page 1535-1536

The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-fes, no thumbscrews and racks any more, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent.

The great split, having been a merely spiritual fact for a long time, has at last got into the world, as a rule in its coarsest and least recognizable form, viz. as the iron curtain, the completion of the second Fish. Carl Jung, Letters Vol. II, Page 166

The motive and content of the popular movement which contributed to the Pope’s decision solemnly to declare the new dogma consist not in the birth of a new god, but in the continuing incarnation of God which began with Christ.

There are indeed people who have read with horror the Pope’s Encyclical on Christian marriage, and yet must admit that for cavemen our so-called "Christian" marriage is a cultural step forward.

Although we are still far from having overcome our prehistoric mentality, which enjoys its most signal triumphs just in the sphere of sex, where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. Carl Jung, CW 18, Para 1799

Declaration of the Virgin’s right to the title of Theotokos ("God-bearer") at the Council of Ephesus in 431, and definition of the Immaculate Conception by Pope Pius IX in 1854. Editor, CW 14, Page 523, fn 219

Of course one can guess what the religion of the future might be, but it's hardly worthwhile guessing.

Surely the Christians of 80 A.D. guessed too, but they never would have guessed the splendours of the Vatican and Alexander VI on St. Peter's throne and the popes of Avignon and 10,000 Christian heretics burnt in Spain, etc.

So one never can tell how the future religion will look or what it will be based on. Carl Jung, Letters Vol. II, Page 158

He [Jung] thought it an immense pity that the leaders of the Reformation had dismissed the appeal of Pope Paul III to come to Trent in the sixteenth century under promise of safe conduct to try to reconcile their differences. Laurens van der Post, Jung and the Story of Our Time, Page 243

Consequently I do not permit myself the least judgment as to whether and to what extent it has pleased a metaphysical deity to reveal himself to the devout Jew as he was before the incarnation, to the Church Fathers as the Trinity, to the Protestants as the one and only Saviour without co-redemptrix, and to the present Pope as a Saviour with co-redemptrix.

Nor should one doubt that the devotees of other faiths, including Islam, Buddhism, Hinduism, and so on, have the same living relationship to "God," or to Nirvana and Tao, as Buber has to the God-concept peculiar to himself. Carl Jung, CW 18, Para 1507

The hall is bleak. There is the shining crystal. I need to walk up to it and look into its play of fire.

I see in a fiery corona the mother of God with the child as if in an old painting. Peter stands to her left, bowing.

Peter alone with the keys- the Pope with a triple crown in a festive audience-a sitting Buddha appears in a circle of fire - now a many-armed Kali,- this bloody Goddess-now Salome herself desperately wringing her hands, now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time- it resembles

Michelangelo’s sitting Moses- it is Elijah. Carl Jung, The Black Books, Book 2, Page 186-187

27I”That belongs to us- what do you want with it amongst men?

Whip and a sharp blade and herbs and the plumbline in the cupboard, and the rifle behind the door."

But I don’t want to suffocate.

"Then take a breath from time to time, but don’t forget to close the lid again."

Do you mean human air?

"No, divine air, and afterward back in the box."

What the hell, the Pope is better off.

"Exactly. We need a Pope, you know, someone infallible who has everything he needs, who does not need anyone since he draws things down from heaven and since the angels give him bread.

That is what your beloved fellow meant, not us. Of course, if men were different-or you.

But, you know- double-sided calamity! "

"By the way, men could also denature themselves for the sake of the Pope. Just wait and see. The Pope still won’t leave the Vatican.” Carl Jung, The Black Books, Book 5, Page 58

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Ka & Philemon are bigger than the man, they are supra-human (Disintegrated into them one is in the Col. Unc.) ...

Philemon is the inverse of Xt. Ka is the brother of the devil, is the antichrist- the Red Pope. Lenin."

The "Red Pope" may refer to the Prefect of the Congregatio de Propaganda Fide.) (Diary, CLM, pp. 32-36). Editor, The Black Books, Book 7, Page 164, fn 36

Wordlessly Elijah and Salome step inside the house.

I follow them reluctantly A feeling of guilt torments me. Is it bad conscience?

I would like to turn back, but I cannot. I stand before the play of fire in the shining crystal.

I see in splendor the mother of God with the child.

Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, The Red Book, Page 248

I lock the past with one key, with the other I open the future. This takes place through my transformation.

The miracle of transformation commands. I am its servant, just as the Pope is. Carl Jung, The Red Book, Page 250

I know, they call this veneration.

And if they do not find the true one, they at least have a Pope, whose occupation it is to represent the divine comedy.

But the true one always disowns himself, since he knows nothing higher than to be a man. Carl Jung, The Red Book, Page 316

In the latter case the I is depicted as Peter, the chosen rock upon which the Church is to be founded.

The key as the symbol of the power of binding and loosing buttresses this idea, and leads one to the image of the pope as God's governor on earth with a threefold crown. Carl Jung, The Red Book, Page 367

Arguments based on historical criticism will never do justice to the new dogma; on the contrary, they are as lamentably wide of the mark as are the unqualified fears to which the English archbishops have given expression.

In the first place, the declaration of the dogma has changed nothing in principle in the Catholic ideology as it has existed for more than a thousand years; and in the second place, the failure to understand that God has eternally wanted to become man, and for that purpose continually incarnates through the Holy Ghost in the temporal sphere, is an alarming symptom and can only mean that the Protestant standpoint has lost ground by not understanding the signs of the times and by ignoring the continued operation of the Holy Ghost.

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any understanding of the Holy Ghost who works in the hidden places of the soul.

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He [Christ] was a man who wanted an increase of consciousness, a better understanding amongst human beings, more love and more knowledge of the heart.

And see what the Church has done with it!

If Jesus should come back today and have an audience with the Pope at the Vatican, they would say: "It is awfully nice, anything new, but it is really awkward!-With the best of will, we couldn't change it." Carl Jung, Children's Dreams Seminar, Page 521

The Catholic church had the power: the pope could introduce the feminine principle, but not into the Trinity, for it would then be a quaternion.

You find that conflict between three and four throughout the Middle Ages in all forms and it really goes back to the fact of that quite insurmountable problem of introducing the feminine element into the Trinity.

For the female meant darkness and evil-hell and woman were practically the same.

You see, that simply comes from the fact that woman is associated with darkness, as the female element has always been in China for instance, and old China has of course a very much more balanced view of the world than we have in the West, including the Near East which is as unbalanced as we are. Carl Jung, Zarathustra Seminar, Page 1080

If the Pope has humour, or if Albert Schweitzer knows that he ran away from the European problem, or Winston Churchill is aware of what an insupportable bully he can be, they are thus far individuated. Carl Jung, Letters Vol. II, Page 324

Of course one can guess what the religion of the future might be, but it’s hardly worthwhile guessing.

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So one never can tell how the future religion will look or what it will be based on. Carl Jung, Letters Vol. II, Page 158

One has no authority when one cannot risk it, and you will be quite astonished how very helpful people we might consider inferior can be.

Even the Pope has a Father Confessor who is a simple priest and by no means one of the Cardinals. Carl Jung, Letters Vol. II, Page 361

When the Church was driven to compromise more and more with the masses, he revolted against it and became a follower of the Phrygian prophet Montanus, an ecstatic, who stood for the principle of absolute denial of the world and complete spiritualization.

In violent pamphlets he now began to assail the policy of Pope Calixtus I, and this together with his Montanism put him more or less outside the pale of the Church. Carl Jung, CW 6, Para 19

A report from the year 1198 says that at the Feast of the Circumcision in Notre Dame, Paris, "so many abominations and shameful deeds" were committed that the holy place was desecrated "not only by smutty jokes, but even by the shedding of blood."

In vain did Pope Innocent III inveigh against the "jests and madness that make the clergy a mockery," and the "shameless frenzy of their play-acting."

Two hundred and fifty years later (March 12, 1444), a letter from the Theological Faculty of Paris to all the French bishops was still fulminating against these festivals, at which "even the priests and clerics elected an archbishop or a bishop or pope, and named him the Fools' Pope" (fatuorum papam).CW 9i, Para 458

To Pierre d'Ailly the time of Pope Innocent III (1198-1216) had already seemed significant.

About the year 1189, he says, the revolutions of Saturn were once again completed ("complete anno Christi 1189 vel circiter").

He complains that the Pope had condemned a treatise of Abbot Joachim, and also the heretical doctrine of Almaricus. CW 9ii, Para 138

In this connection we might mention the legend that was current about Gerbert of Rheims, afterwards Pope Sylvester II (d. 1003).

He was believed to have possessed a golden head which spoke to him in oracles.

Gerbert was one of the greatest savants of his time, and well known as a transmitter of Arabic science.

Can it be that the translation of the "Liber quartorum," which is of Harranite origin, goes back to this author?

Unfortunately there is little prospect of our being able to prove this. Carl Jung, CW 11, Para 367

Moreover we have the testimony of the humanist Patrizi that Hermetic philosophy was not felt to be in any way inimical to the Christianity of the Church.

On the contrary, people regarded it as a mainstay of the Christian faith.

For which reason Patrizi addressed a plea to Pope Gregory XIV requesting him to let Hermes take the place of Aristotle. Carl Jung, CW 12, Para 147

This has been shown once again in our own day by the solemn promulgation of the dogma of the Assumption.

A Catholic author aptly remarks:

"There seems to be some strange Tightness in the portrayal of this reunion in splendour of Son and Mother, Father and Daughter, Spirit and Matter." (Victor White, "The Scandal of the Assumption," Life of the Spirit, V, p.199.)

In this connection it is worth recalling the words of Pope Pius XII's Apostolic Constitution, Munificentissimus Deus: "On this day the Virgin Mother was taken up to her heavenly bridal chamber" (English trans., p. 15). Cf. Antony of Padua, "Sermo in Assumptione S. Mariae Virginis," Sermones, III, p. 730. CW 14, Page 167, Footnote 349

According to legend, Pope Sylvester II (d. 1003), famed as the transmitter of Arabian science, possessed a golden head that imparted oracles.

This legend may perhaps date back to the Harranite ceremony of the oracular head.

The head has also the subsidiary meaning of the corpus rotundum, signifying the arcane substance. Carl Jung, CW 14, Para 626.

For what is to happen to the imagos if they are no longer attached to a human being?

The pope as supreme father of Christendom holds his office from God; he is the servant of servants, and transference of the imagos to him is thus a transference to the Father in heaven and to Mother Church on earth. Carl Jung, CW 16, Para 218

Dogmatic images, such as the Trinity, are archetypes which have become abstract ideas.

But there are a number of mystical experiences inside the Church whose archetypal character is still visible.

Therefore they sometimes contain a heretical or pagan element. Remember, for instance, St. Francis of Assisi.

Only through the great diplomatic ability of Pope Boniface VIII could St. Francis be assimilated into the Church.

You have only to think of his relation to animals to understand the difficulty.

Animals, like the whole of Nature, were taboo to the Church.

Yet there are sacred animals like the Lamb, the Dove, and, in the Early Church, the Fish, which are worshipped. Carl Jung, CW 18, Para 222

In this respect the "leaders," with sure grasp, have understood what is so crucially lacking: an unquestionable spiritual and moral authority. The pope or the Church could say they are such an authority, but how many people believe it?

No doubt one ought to believe it, but doesn't one always use this little word "ought" when one is forced to admit that one simply doesn't know how the necessary remedy is to be

brought about? Carl Jung, CW 18, Para 1372

The exclusion of the animal world. Animals were really excluded.

There was no artistic appreciation of the animal till the ox and the ass came in at the margin of the picture perhaps. In the gospels there is no appreciation of the animal as a living being equivalent to the Rindoo attitude.

For example, there is no cathedral where monuments of the horses who had fallen in carrying the stone were set up. In medieval times the animal was grotesque, half devil.

In the very early Church there are exceptions, a sacred leopard, ass, etc. St. Francis of Assisi was an exception, but he was a heretic end only by the cleverness of the Pope was his revolution undone and he was swept into the lap of the Church. Carl Jung, Cornwall Seminar, Page 21

So when one compares the Christian of the seventeenth or eighteenth centuries with the Christian of the second century, there is all the difference in the world.

Even if it were possible to confront Pius, the second Pope, with Professor Ritschl, the modern theologist, it would be impossible for them to understand one another. Carl Jung, Visions Seminar, Page 45

In the Middle Ages they were all most hellishly afraid of anything new.

Only in 1846 did the Pope allow the earth to revolve around the sun-only since 1846 is that officially true.

It was exactly the same in China.

There was a famous museum of European inventions in Peking, every new invention was collected, but they were put into the museum as curiosities, to show what those red devils were doing in barbarous lands; they never adopted them for themselves. Carl Jung, Visions Seminar, Page 149

Of course we cannot assume that God is exactly as we define him.

He prefers to be himself, and what we say about him amounts to no more than what ants might have to say about Mussolini or the Pope.

As we are untouched by the public opinion of an ant heap, so God is surely what he is and not what we say he is.

But what the ant heap has to say about its own highest principle, its own supreme factor, is exceedingly important, because that shows its conception of itself, and we can be sure that the ant heap will be influenced by the conception. Carl Jung, Visions Seminar, Page 172

The father symbolizes the procreative, form-giving figure.

He is the spiritual principle that gives meaning.

He is the one who leads the child [. . .] into life.

It is the father who, as pater familias, rules and leads the house, as pope the community of the faithful, as pater patriae the country and his people, and, finally, as God the Father the world. Carl Jung, Children's Dreams Seminar, Page 152

Significantly, the Pope has taken over the name of Pontifex Maximus, supreme bridge builder, which previously was carried by the Roman emperors. Carl Jung, Children's Dreams Seminar, Page 266

There was also a feast at which they changed places, the abbot and elder monks serving the young lay brothers; and a mock mass was celebrated, the youngest lay brother officiating, at which the songs and jokes were obscene, and they all drank the wine, not only the celebrant; then drunken orgies took place, and they all streamed out of the church into the street and upset the whole place. These feasts and the jeu de paume were stopped by the Pope in the thirteenth century because they went to such extremes. Carl Jung, Children's Dreams Seminar, Page 26

Yes the father is not enough, he wants to add a particular, symbolic form.

The patient speaks Italian and he also knows Greek and Latin, so the word papa or papas suggests to him the Pope, the absolute Father. The cult of Attis had a temple on the site of St. Peter's in Rome, and the high priest was called "Papas" so there was already a "Papas" several hundred years before there was a Pope in the Vatican. Carl Jung, Children's Dreams Seminar, Page 133

The principle that worked for two thousand years was that someone had the truth and could reveal it.

The backbone of the Catholic Church is the claim to the possession of the eternal truth.

It is invested in the Pope and you must simply accept it. But for us this does not settle it.

No one would say now that the truth has been revealed to him, we cannot build on revelation.

We believe in the honest attempt to understand psychological facts. Carl Jung, Children's Dreams Seminar, Page 184

Mrs.: Baumann: But why did they make black Madonnas in the baroque times?

Dr.: Jung: I don’t know, I never found any good historical explanation for it, though I assume there would be a psychological reason.

There would be an excellent reason for it just at that time in the fact that in the Renaissance the antique point of view came up again; we have evidence of the attempts of the church to revert to antiquity.

The popes were then very near to the Roman Caesars, and the claim of the church to continue the Holy Roman Empire has never been given up.

The pope’s title, pontifex maximus, belonged to the Roman emperors; Alexander VI, in particular, was just the Roman Caesar. Carl Jung, Visions Seminar, Page 527

Dr. Jung: It is usually part of a rite to celebrate a particular accomplishment, a victory, for instance, so it is a sort of thanksgiving-Te Deum laudamus.

Or it is part of any moment that celebrates the triumph of the church; or a most solemn entrance of the pope or the cardinal. Carl Jung, Visions Seminar, Page 532-533

There are .very intelligent historians who say that if only that man Luther had not been so serious about the whole business, the Popes would have led Christianity back into the most wonderful renaissance of antiquity.

Sure enough, Alexander VI was on his way to it, he did his level best to go right back to the Roman Caesars, but unfortunately that northern monk threw a stone into his honorable attempt.

But Luther or not, there would have been a reaction against it, it was still too early. Carl Jung, Visions Seminar, Page 767

The Pope’s ring contains a gem on which is carved the miraculous draught of fishes, symbolizing the shepherd-or the fisher-that draws the flock into the church.

This fish meal was by no means Christian only; it occurred in other cults of those early days when Christianity was just one of a number of mystery cults. Carl Jung, Visions Seminar, Page 991

Hermas was said to be the brother of the second pope’s a Christian, but at the time when Christianity was a mystery cult, and as the gods could not be named, he was simply called the Shepherd.

There was a time when Christ was represented as Orpheus, or as the good shepherd, with a lamb over his shoulder.

The custom then was to call this guiding principle the "Shepherd that was herding the flocks," "The leader of men," "The Fisher of men," so Christ was identified with Orpheus and also with Bacchus. Carl Jung, Children’s Dreams Seminar, Page 184-185

The Attis cult celebrated the taurobolium.

The initiate was put into a cauldron, a hole in the earth; a grating was put over it and there they killed a bull so that the blood of the sacrificed animal streamed down on him.

Then he was pulled out, washed, clothed in white, and fed on milk for eight days, for he was a baby, his own youngest son. The high priest, now the Pope, was called Papas. Carl Jung, Children’s Dreams Seminar, Page 329

As they would not allow the communion bread to be of any other kind of flour than wheat.

And holy oil must be olive oil, and the candles must be made in a certain way.

But the war brought a change; because of the scarcity of olive oil, by a special permission of the Pope they were allowed to substitute little electric bulbs, but that was only because of the misery of the times.

The Catholic Church is very reasonable in such a case, but in the major things she would hold to tradition most faithfully. Carl Jung, Children's Dreams Seminar, Page 396-397

Then the Fish became the symbol.

The Christian baptism in water has to do with this symbolism.

The Pope still wears the fisher ring-a gem that represents the miraculous draught of fishes, symbolizing the gathering of all Christians into the womb of the Church.

So a new psychology began to make itself felt.

It was the dawn of Christianity, and we can follow its course in the astrological picture. Carl Jung, Children's Dreams Seminar, Page 422

The story says that Zarathustra first became acquainted with the two ministers at the Court of Vishtaspa, and through them with the noble queen whom he converted, and then through her he converted the king.

This is psychologically a very ordinary proceeding, it usually happens that way.

One of the most successful propagandists of early Christianity in high circles was the Pope Damasus I, whose nickname was matronarum auriscalpius, meaning the one who tickles the ears of the noble ladies; he used to convert the nobility of Rome through the ladies of the noble families.

So this is probably a historic detail in the life of Zarathustra.

Then in contradistinction to certain other founders of religions, he married and lived to be quite old.

He was killed by soldiers, while standing near his altar, on the occasion of the conquest of his city. Carl Jung, Zarathustra Seminar, Page 5

Instead of saying "Christ," they used the word Poimen, for instance.

In the whole book of Hermas, which is surely Christian–at least, he was supposed to be the brother of the second pope-the name of Christ is not mentioned at all; he is referred to only as the Poimen. Carl Jung, Zarathustra Seminar, Page 106

Just where the Vatican is standing today, for example, there was a temple of Attis, and the head priest of that cult was called papas in Greek, and the priest who is still ruling there in the old place is the papa or pope; papa is the Latin form. Carl Jung, Zarathustra Seminar, Page 160

Thoth for instance, is the anticipation of the Logos, so he is also the anticipation of Christ inasmuch as Christ is the Logos.

Now peculiarly enough, the temple of Thoth is called the house of the net-the fisherman’s net-and the Babylonian Marduk is the Logos and his attribute is also the net.

Then the Pope, as the head of the church, is the living impersonation of the Logos, the church being the body of Christ.

He is in the place of Peter who is the representative of Christ, endowed with the apostolic blessing, the grace or the mana that has emanated from the Lord himself.

And the Pope's attribute is the fisher ring upon which is carved the miraculous draft of fishes with the nets. Carl Jung, Zarathustra Seminar, Page 319

It is very possible that the Evangels have been compilations made in places like Asia Minor or Alexandria for the use of the Christian communities there.

Moreover, it is a fact that in the first century the sacred books were considered only as good and useful literature for Christians to read, and never as infallible divine inspiration.

Of course, the church has the memory of those days so they have put the Bible on the Index, and that is quite right because it is a tempting and contradictory collection of books with very dangerous teachings in them.

The Pope reserves the right of the authentic interpretation; in his official position, according to the dogma of infallibility, he is infallible in his interpretation of the dogma.

Also, the church, since it holds higher authority than the Scriptures, can make dogma; that gives a basis for an authoritative body.

But the sayings of that institution do not necessarily agree with the teachings of Christ himself. Carl Jung, Zarathustra Seminar, Page 475

There is a remarkable example of that in the encyclical [This is Casti Connubii, an Encylical Letter of Pope Pius XI, 31 Dec. 1930.] of the Pope concerning the Christian marriage.'

It is a terrible piece of morality.

It deals with love and marriage from an entirely biological point of view, and concerning the personal and human relation of man and woman there is not a word.

It is a document that makes me shudder when I read it. Carl Jung, Zarathustra Seminar, Page 1023

The Christian herd of sheep is now without a shepherd; it is brought to the sacrifice of the firstlings and killed gregariously, the most efficient way being war.

That is the psychology which threatens Europe generally.

The old shepherd is done for in practically every country-the herd is no longer led by a benevolent shepherd.

The Pope, or any bishop in the past, was a more benevolent shepherd than the state. Carl Jung, Zarathustra Seminar, Page 1517

Miss Wolff: When the Pope took on his character of infallibility, did he connect it with that idea of the Holy Ghost?

Prof. Jung: Oh, quite.

The infallibility of the Pope is exactly the same as the character indelebilis, only very much more so.

A priest would not be able through his character indelebilis to establish a dogma, while the Pope, being the immediate successor of St. Peter, being in the place of the Lord-not as a human being mind you, but in officio-is filled with the Holy Spirit.

He is a sort of incarnation of the Holy Spirit, so he can establish a dogma.

Miss Wolff: Is he only infallible in establishing the dogma?

Prof Jung: Yes, only in this function is he infallible; as the head of the Collegium of the cardinals he can establish a dogma by his ultimate decision.

But not even as the Pope has he an infallible character. Carl Jung, Zarathustra Seminar, Page 1535

So, this figure has twelve arms and hands.

As a rule, both the Tibetan and Indian gods have several arms.

Vishnu with four faces, as well as Brahman, are represented with four arms and four heads.

In Western iconography we have a similar representation of the Trinity: a three-headed divine being in the Christian church.

Although this vivid representation has been banned by the pope, in the monastery at Stein am Rhein such a tricephalous Trinity can still be seen.

But in India this is still quite common. Carl Jung, Psychology of Yoga Meditation, Vol. 6, Lecture 14, Page 138

We find the cistern in a holy place, a sanctuary, as a sanctified disclosure, a heiron, a Temenos.

Early Christian basilicas often had piscinas, fish ponds into which Christians were dipped; the idea was fishing believers out of the pond.

Early Christians wore a ring with two fishes on it and the net used in this fishing for believers figures on the Pope’s ring. Carl Jung, Modern Psychology, Lecture XIII, 8th February, 1935, Page 135

He is the figure of the psychopompos, the Hermes, the leader of souls.

In Greek mythology he was called Hermes, the god of fertility.

A form of this god appears as the Poimen, the shepherd, in a book" The Shepherd of Hermas", written in the second century; Hermas was a brother of Pope Pius who was the second pope and the book was long regarded as canonical, but it was nevertheless rejected by the Muratorian Canon. Carl Jung, Modern Psychology, Lecture IX, 28th June, 1935, Page 232

You will have seen this many handed motif in reproductions of the Indian and Tibetan gods.

A super human number of limbs or faces in the images of the gods is to be met with every day in India, the four-faced Vishnu for example.

There are similar things in European iconography, the Trinity, for instance, is sometimes represented as a three-headed being.

The Pope has forbidden such a representation but there is such a Trinity in Switzerland, at Stein on the Rhine, in the Church of the Benedictine Monastery of St. George, now used as a Parish Church. Carl Jung, Modern Psychology, Lecture XIII, 1 7th February1939, Page 82

It was in Venice that the idea of founding a monastic order was first broached and Ignatius decided to go to Rome to obtain the Pope’s consent.

It was on this journey that he had the vision of which I have already spoken.

After considerable difficulties in Rome he succeeded in 1540 in winning the consent of the Pope, Paul III, who founded the order of the Jesuits with a Papal Bull. Carl Jung, Modern Psychology, Lecture XI, 7th July1939,Page 173

I should like, therefore, to read you a passage from Hippolytus.

He was a dissident Bishop of the Church of Rome and died a martyr's death about 235 A. D .

He dissented from orthodox views and was the opponent of Pope Calixtus I.

This story belongs to the chronique scandaleuse of the Church.

They had a deplorable dispute, which is interesting inasmuch as it is a case of an introvert and an extravert getting on each other's nerves. Carl Jung, Modern Psychology, Lecture III, 22nd November 1940, Page 29

We can see this in the Middle Ages, St. Francis of Assisi, for instance, was much nearer to nature as it was regarded in antiquity than to the papacy.

It needed the whole ingenuity of the Pope to get him within the walls of the Church. Carl Jung, Modern Psychology, Lecture IV, 29th November 1940, Page 40

These are our main direct sources of Greek Alchemy, but there is also a Greek alchemy which comes to us through the Arabs.

Most of these Arabic texts were translated into Latin about the eleventh and twelfth centuries, though some of these translations are said to date from the tenth century.

Gerbert of Reims, who died in 1003 A.D., is said to have made some of these translations.

He was afterwards Pope Silvester II., and, according to a legend, he kept a golden head in a chest, a kind of oracle, which answered questions. Carl Jung, Modern Psychology, Lecture X, 24th January 1941,Page 90

Every therapist ought to have a control by some third person, so that he remains open to another point of view.

Even the pope has a confessor.

I always advise analysts: "Have a father confessor, or a mother confessor!"

Women are particularly gifted for playing such a part.

They often have excellent intuition and a trenchant critical insight, and can see what men have up their sleeves, at times see also into men’s anima intrigues.

They see aspects that the man does not see.

That is why no woman has ever been convinced that her husband is a superman! Carl Jung, Memories Dreams Reflections, Page 134

As the final image in the Apocalypse there appears the motif of the marriage of the Lamb with his Bride, who is the "new Jerusalem, coming down out of heaven," a city-mandala of precious stones "like a jasper, clear as crystal."

This city is another aspect of Sophia, "who was with God before time began, and at the end of time will be reunited with God through the sacred marriage."

Jung was enthusiastically interested in the Declaratio Assumptionis Mariae of Pope Pius XII; he saw in this declaration a tendency pushing upwards from the depths of the collective unconscious, a "yearning for peace which stirs deep down in the soul," and a compensation to the "threatening tension between the opposites,” Marie-Louise von Franz, C.G. Jung His Myth in Our Time, Page 148

Christianity slumbers and has neglected to develop its myth in the course of the centuries.

Those who gave expression to the dark stirrings of growth in mythic ideas were refused a hearing."

"Those" were spirits like Gioacchino da Fiori, Meister Eckhart, Jakob Böhme, Pope Pius XII but especially the alchemists who, occasionally with considerable awareness but more often quite naïvely and unsuspectingly, gave form in their unconscious projections to the "stirrings of growth" in the Christian myth. Marie-Louise von Franz, C.G. Jung His Myth in Our Time, Page 199

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Symbolic-Life-Miscellaneous-Writings-Collected/dp/0691098921/ref=sr_1_3?crid=A16G201I37PI&keywords=carl+jung+vol+18&qid=1667474028&qu=eyJ

It is a striking paradox in all child myths that the "child"... (2022-11-04 05:31)

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[1]Carl Jung Depth Psychology Facebook Group

[2]Archetypes of the Collective Unconscious

It is a striking paradox in all child myths that the "child" is on the one hand delivered helpless into the power of terrible enemies and in continual danger of extinction, while on the other he possesses powers far exceeding those of ordinary humanity.

This is closely related to the psychological fact that though the child may be "insignificant," unknown, "a mere child," he is also divine.

From the conscious standpoint we seem to be dealing with an insignificant content that has no releasing, let alone redeeming, character.

The conscious mind is caught in its conflict-situation, and the combatant forces seem so overwhelming that the "child" as an isolated content bears no relation to the conscious factors.

It is therefore easily overlooked and falls back into the unconscious.

At least, this is what we should have to fear if things turned out according to our conscious expectations.

Myth, however, emphasizes that it is not so, but that the "child" is endowed with superior powers and, despite all dangers, will unexpectedly pull through.

The "child" is born out of the womb of the unconscious, begotten out of the depths of human nature, or rather out of living Nature herself.

It is a personification of vital forces quite outside the limited range of our conscious mind; of ways and possibilities of which our one-sided conscious mind knows nothing; a wholeness which embraces the very depths of Nature.

It represents the strongest, the most ineluctable urge in every being, namely the urge to realize itself.

It is, as it were, an incarnation of the inability to do otherwise, equipped with all the powers of nature and instinct, whereas the conscious mind is always getting caught up in its supposed ability to do otherwise.

The urge and compulsion to self-realization is a law of nature and thus of invincible power, even though its effect, at the start, is insignificant and improbable.

Its power is revealed in the miraculous deeds of the child hero, and later in the athla (’works’) of the bondsman or thrall (of the Heracles type), where, although the hero has outgrown the impotence of the "child," he is still in a menial position.

The figure of the thrall generally leads up to the real epiphany of the semi-divine hero.

Oddly enough, we have a similar modulation of themes in alchemy—in the synonyms for the lapis.

As the materia prima, it is the lapis exilis et vilis.

As a substance in process of transmutation, it is servus rubeus or fugitivus; and finally, in its true apotheosis, it attains the dignity of a ft litis sapientiae or deus terrenus, a "light above all lights," a power that contains in itself all the powers of the upper and nether regions.

It becomes a corpus gloriftcatum which enjoys everlasting incorruptibility and is therefore a panacea ("bringer of healing").

The size and invincibility of the "child" are bound up in Hindu speculation with the nature of the atman, which corresponds to the "smaller than small yet bigger than big" motif.

As an individual phenomenon, the self is "smaller than small"; as the equivalent of the cosmos, it is "bigger than big."

The self, regarded as the counter-pole of the world, its "absolutely other," is the sine qua non of all empirical knowledge and consciousness of subject and object.

Only because of this psychic "otherness" is consciousness possible at all.

Identity does not make consciousness possible; it is only separation, detachment, and agonizing confrontation through opposition that produce consciousness and insight.

Hindu introspection recognized this psychological fact very early and consequently equated the subject of cognition with the subject of ontology in general.

In accordance with the predominantly introverted attitude of Indian thinking, the object lost the attribute of absolute reality and, in some systems, became a mere illusion.

The Greek-Occidental type of mind could not free itself from the conviction of the world's absolute existence—at the cost, however, of the cosmic significance of the self.

Even today Western man finds it hard to see the psychological necessity for a transcendental subject of cognition as the counter-pole of the empirical universe, although the postulate of a world-confronting self, at least as a point of reflection } is a logical necessity.

Regardless of philosophy's perpetual attitude of dissent or only half-hearted assent, there is always a compensating tendency in our unconscious psyche to produce a symbol of the self in its cosmic significance.

These efforts take on the archetypal forms of the hero myth such as can be observed in almost any individuation process.

At first glance it might be thought that such a man and woman would be especially likely to make the "perfect marriage." Carl Jung, CW 9i, Para 289

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Archetypes-Collective-Unconscious-Collected-Works/dp/0691018332/ref=sr_1_1?crid=RPSA98KJNICH&keywords=carl+jung+archetypes+and+the+collec

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Carl Jung on the "Pope." - Anthology (2022-11-05 04:07)

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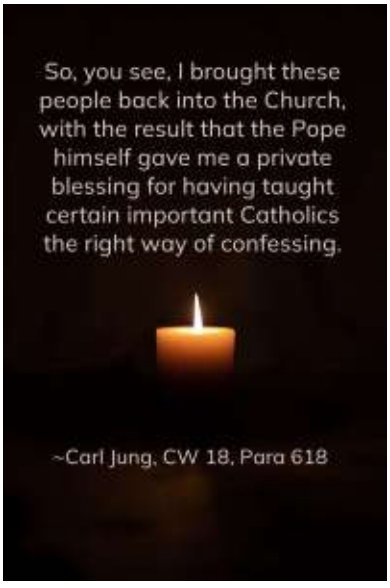
Pope with the unicorn as the symbol of the Holy Ghost.—From Scaligcr, Explanntio imaginum (1570); antithesis to Paracelsus, Auslegung der Figuren (1569) Editor, CW 12, Image 261

So, you see, I brought these people back into the Church, with the result that the Pope himself gave me a private blessing for having taught certain important Catholics the right way of confessing. Carl Jung, CW 18, Para 618


So, you see, I brought these people back into the Church, with the result that the Pope himself gave me a private blessing for having taught certain important Catholics the right way of confessing.
~Carl Jung, CW 18, Para 618

As I said, I have had quite a number of these Catholics—six.

I was quite proud to have so many, and I said to them, "Now, you see, what you tell me here, this is really serious.

You go now to your father-confessor and you confess, whether he understands or does not understand.

That is of no concern.

It must be told before God; and if you don't do it, you are out of the Church, and then analysis begins, and then things will get hot, so you are much better off in the lap of the Church."

So, you see, I brought these people back into the Church, with the result that the Pope himself gave me a private blessing for having taught certain important Catholics the right way of confessing.

For instance, there was a lady who played a very great role in the war.

She was very Catholic, and always in the summer she used to come to Switzerland to pass her summer holiday.

There is a famous monastery there with many monks, and she used to go to it for confession and spiritual advice.

Now, being an interesting person, she got a bit too interested in her father-confessor, and he got a bit too interested in her, and there was some conflict.

He was then removed to the Clausura, and she naturally collapsed, and she was advised to go to me.

So she came to me in full resistance against the authorities who had interfered, and I made her go back to her spiritual authorities and confess the whole situation.

And when she went back to Rome, where she lived, and where she had a confessor, he asked her, "Well, I know you from many years ago: how is it that you now confess so freely?"

And she said she had learnt it from a doctor.

That is the story of how I got the Pope's private blessing.

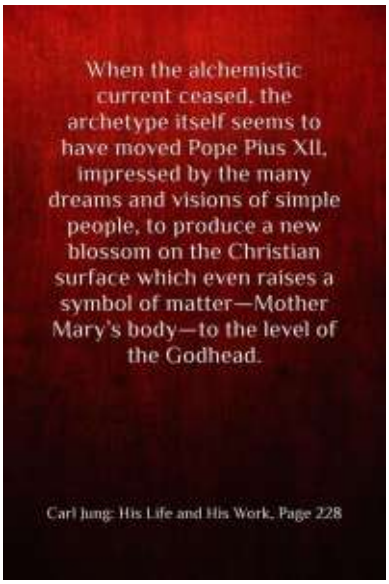
My attitude to these matters is that, as long as a patient is really a member of a church, he ought to be serious.

He ought to be really and sincerely a member of that church, and he should not go to a doctor to get his conflicts settled when he believes that he should do it with God. Carl Jung, CW 18, Para 618-620

Jung never tired of pointing out the vital importance of the new dogma, and in Mysterium Coniunctionis he went into it particularly deeply.

For example, he said that for more than a thousand years, the alchemists prepared the ground for the dogma of the Assumption, which is:

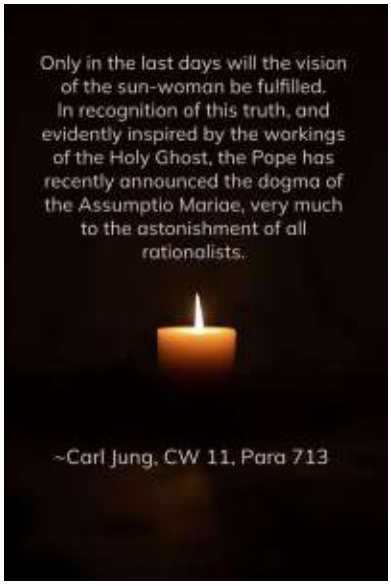
". . .really a wedding feast, the Christian version of the hierosgamos, whose originally incestuous nature played a great role in alchemy. The traditional incest always indicated that the supreme union of opposites expressed a combination of things which are related but of unlike nature. . . . Alchemy throws a bright light on the background of the dogma, for the new article of faith expressed in symbolic form exactly what the adepts recognized as being the secret of their conjunctio. The correspondence is indeed so great that the old Masters could legitimately have declared that the new dogma has written the Hermetic secret in the skies. Barbara Hannah, Jung: His Life and His Work, Page 228-229


When the alchemistic current ceased, the archetype itself seems to have moved Pope Pius XII, impressed by the many dreams and visions of simple people, to produce a new blossom on the Christian surface which even raises a symbol of matter—Mother Mary's body—to the level of the Godhead.
Carl Jung: His Life and His Work, Page 228

That is the programme for the Christian Aeon which must be fulfilled before God can incarnate in the creaturely man. Only in the last days will the vision of the sun-woman be fulfilled.

In recognition of this truth, and evidently inspired by the workings of the Holy Ghost, the Pope has recently announced the dogma of the Assumptio Mariae, very much to the astonishment of all rationalists.

Mary as the bride is united with the son in the heavenly bridal chamber, and, as Sophia, with the Godhead. Carl Jung, CW 11, Para 713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Best thanks for your friendly letter of Nov. 8th, which I am sorry I can answer only now.

I must also thank you for sending me the brochure on Christ and the Pope.

You are quite right when you say that the real task of religion would be to cure psychic suffering.

I have always advocated this idea even in medical circles. Carl Jung, Letters Vol. II, Page 133

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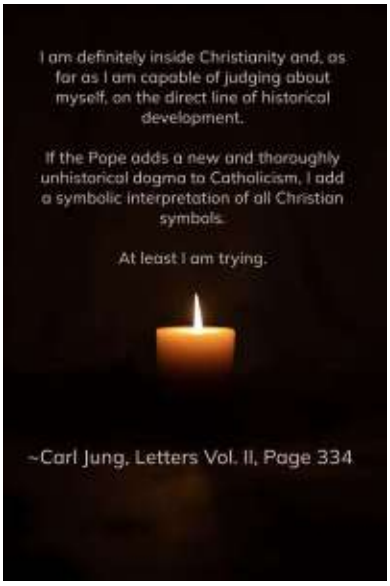
~Carl Jung, Letters Vol. II, Page 133

I am definitely inside Christianity and, as far as I am capable of judging about myself, on the direct line of historical development. If the Pope adds a new and thoroughly unhistorical dogma to Catholicism, I add a symbolic interpretation of all Christian symbols. At least I am trying. Carl Jung, Letters Vol. II, Page 334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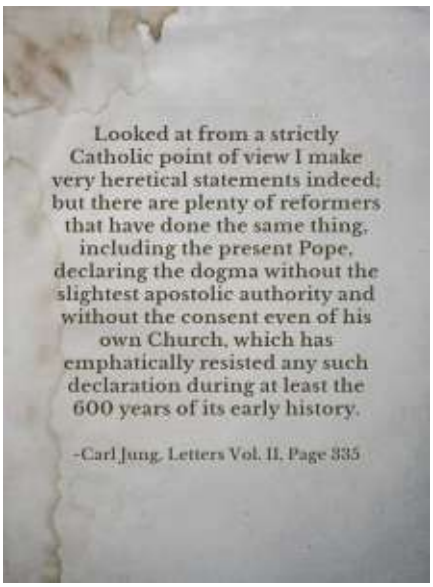
~Carl Jung, Letters Vol. II, Page 334

Looked at from a strictly Catholic point of view I make very heretical statements indeed; but there are plenty of reformers that have done the same thing, including the present Pope, declaring the dogma without the slightest apostolic authority and without the consent even of his own Church, which has emphatically resisted any such declaration during at least the 600 years of its early history. Carl Jung, Letters Vol. II, Page 335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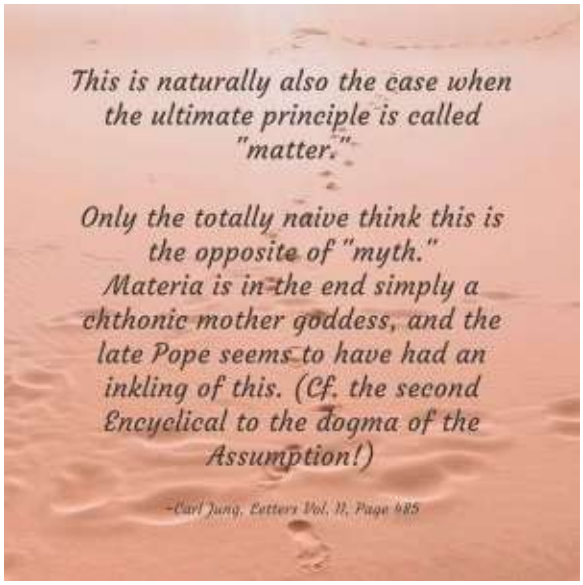
This is naturally also the case when the ultimate principle is called "matter."

Only the totally naive think this is the opposite of "myth."

Materia is in the end simply a chthonic mother goddess, and the late Pope seems to have had an inkling of this. (Cf. the second Encyclical to the dogma of the Assumption!) Carl Jung, Letters Vol. II, Page 485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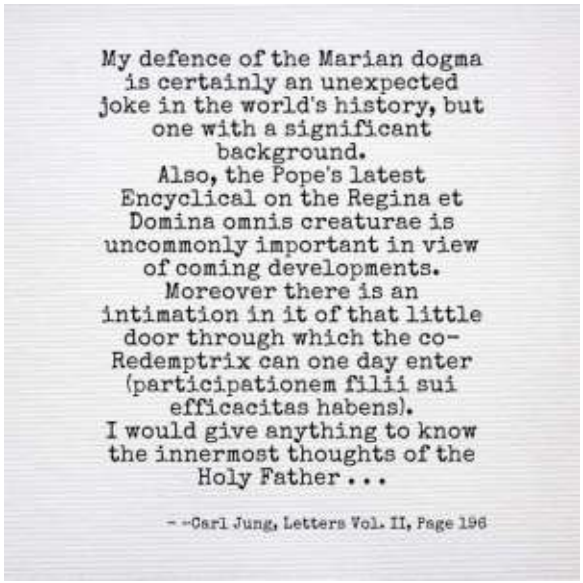
-Carl Jung, Letters Vol. II, Page 485

My defence of the Marian dogma is certainly an unexpected joke in the world's history, but one with a significant background.

Also, the Pope's latest Encyclical on the Regina et Domina omnis creaturae is uncommonly important in view of coming developments.

Moreover there is an intimation in it of that little door through which the co-Redemptrix can one day enter (participationem filii sui efficacitas habens).

I would give anything to know the innermost thoughts of the Holy Father . . . Carl Jung, Letters Vol. II, Page 196


My defence of the Marian dogma is certainly an unexpected joke in the world's history, but one with a significant background.
Also, the Pope's latest Encyclical on the Regina et Domina omnis creaturae is uncommonly important in view of coming developments.
Moreover there is an intimation in it of that little door through which the co-Redemptrix can one day enter (participationem filii sui efficacitas habens).
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There is great excitement in the Catholic church and much discussion about the new dogma.

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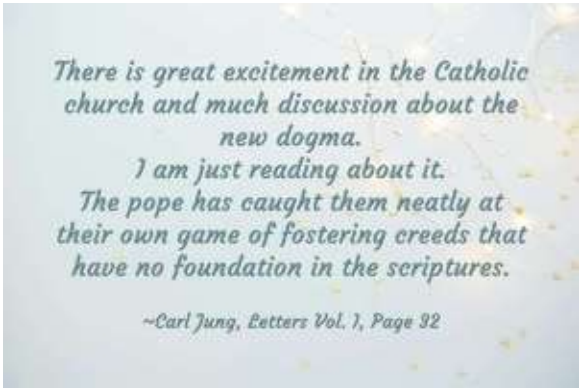
The pope has caught them neatly at their own game of fostering creeds that have no foundation in the scriptures. Carl Jung, Letters Vol. I, Page 32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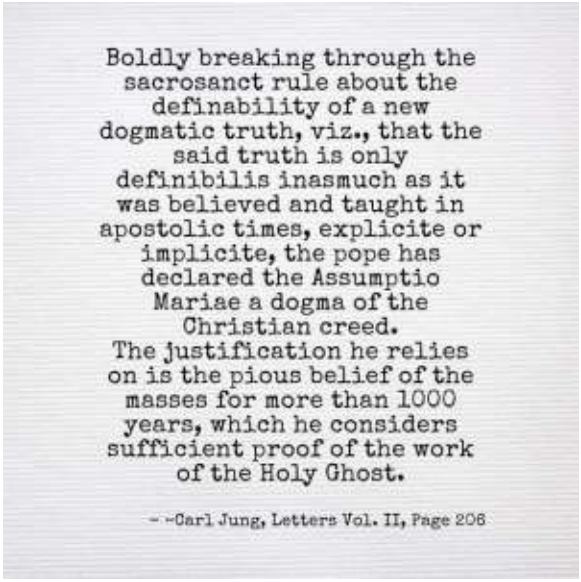
The justification he relies on is the pious belief of the masses for more than 1000 years, which he considers sufficient proof of the work of the Holy Ghost.

Obviously the "pious belief" of the masses continues the process of projection, i.e., of transformation of human situations into myth. Carl Jung, Letters Vol. II, Page 206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The Pope probably did well to discourage the psychologizing tendency (chiefly among the French Jesuits).

The Trojan horse should be kept hidden as long as possible.

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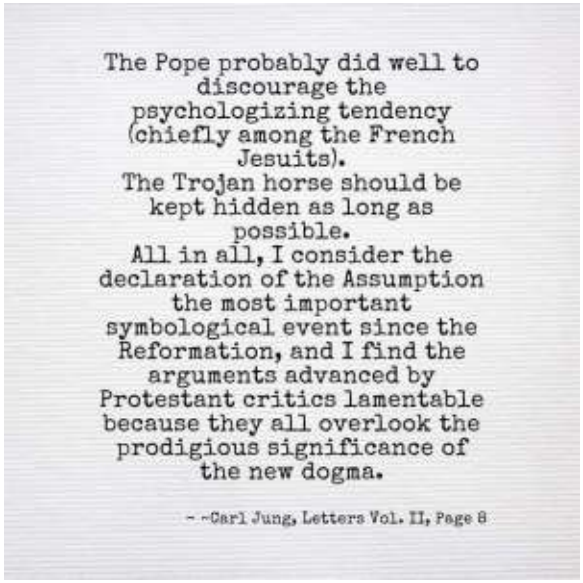
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You lose nothing and you even gain something in contemplating such thoughts.

It affects your ecclesiastical position but not more than it disturbs my scientific position.

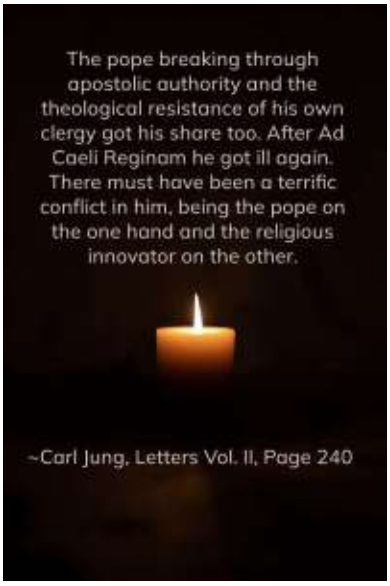
The pope breaking through apostolic authority and the theological resistance of his own clergy got his share too. After Ad Caeli Reginam he got ill again.

There must have been a terrific conflict in him, being the pope on the one hand and the religious innovator on the other.

Should he have spared his clergy that could not agree with the new dogma?

I have no papal authority, only honest common sense and no power except the consensus of a very few thinking individuals.

As you do not belong to the Church exclusively but also to humanity, it is not in the interest of the Church if you pay no tribute to our time. Even the pope did in his way. Carl Jung, Letters Vol. II, Page 240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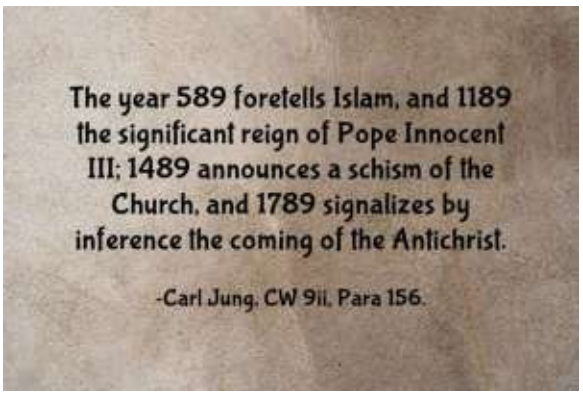
The year 589 foretells Islam, and 1189 the significant reign of Pope Innocent III; 1489 announces a schism of the Church, and 1789 signalizes by inference the coming of the Antichrist. CW 9ii, Para 156.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I would call this comparatively rare variation a visionary rumour.

It is closely akin to the collective visions of, say, the crusaders during the siege of Jerusalem, the troops at Mons in the first World War, the faithful followers of the pope at Fatima, Portugal, etc. CW, Para 597

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But anyone who has followed with attention the visions of Mary which have been increasing in number over the last few decades, and has taken their psychological significance into account, might have known what was brewing.

The fact, especially, that it was largely children who had the visions might have given pause for thought, for in such cases the collective unconscious is always at work.

Incidentally, the Pope himself is rumoured to have had several visions of the Mother of God on the occasion of the declaration.

One could have known for a long time that there was a deep longing in the masses for an intercessor and mediatrix who would at last take her place alongside the Holy Trinity and be received as the "Queen of Heaven and Bride at the heavenly court."

For more than a thousand years it had been taken for granted that the Mother of God dwelt there, and we know from the Old Testament that Sophia was with God before the creation.

From, the ancient Egyptian theology of the divine Pharaohs we know that God wants to become man by means of a human mother, and it was recognized even in prehistoric times that the primordial divine being is both male and female.

But such a truth eventuates in time only when it is solemnly proclaimed or rediscovered. It is psychologically significant for our day that in the year 1950 the heavenly bride was united with the bridegroom.

In order to interpret this event, one has to consider not only the arguments adduced by the Papal Bull, but the prefigurations in the apocalyptic marriage of the Lamb and in the Old Testament anamnesis of Sophia.

The nuptial union in the thalamus (bridal-chamber) signifies the hieros gamos, and this in turn is the first step towards incarnation, towards the birth of the saviour who, since antiquity, was thought of as the filius solis et lunae, the films sapientiae, and the equivalent

of Christ.

When, therefore, a longing for the exaltation of the Mother of God passes through the people, this tendency, if thought to its logical conclusion, means the desire for the birth of a saviour, a peacemaker, a "mediator pacem faciens inter inimicos."

Although he is already born in the pleroma, his birth in time can only be accomplished when it is perceived, recognized, and declared by man. Carl Jung, CW 11, Para 748

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The papal rejection of psychological symbolism may be explained by the fact that the Pope is primarily concerned with the reality of metaphysical happenings.

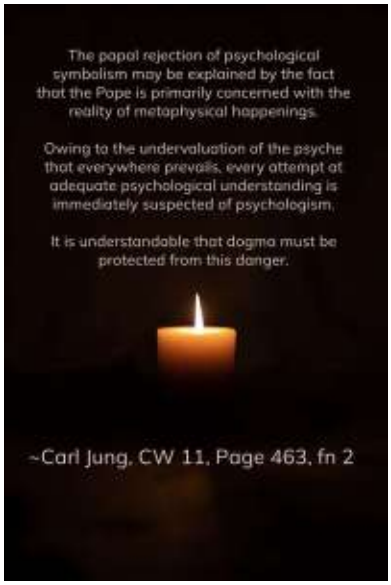
Owing to the undervaluation of the psyche that everywhere prevails, every attempt at adequate psychological understanding is immediately suspected of psychologism.

It is understandable that dogma must be protected from this danger.

If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light.

But in the case of psychology everybody believes that what it explains is explained away.

However, I cannot expect that my particular deviationist point of view could be known in any competent quarter. Carl Jung, CW 11, Page 463, fn 2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It is chiefly my experiences in the latter field which have given me the courage to enter into the discussion of the religious question and especially into the pros and cons of the dogma of the Assumption—which, by the way, I consider to be the most important religious event since the Reformation.

It is a petra scandali for the unpsychological mind: how can such an unfounded assertion as the bodily reception of the Virgin into heaven be put forward as worthy of belief?

But the method which the Pope uses in order to demonstrate the truth of the dogma makes sense to the psychological mind, because it bases itself firstly on the necessary prefigurations, and secondly on a tradition of religious assertions reaching back for more than a thousand years.

Clearly, the material evidence for the existence of this psychic phenomenon is more than sufficient.

It does not matter at all that a physically impossible fact is asserted, because all religious assertions are physical impossibilities.

If they were not so, they would, as I said earlier, necessarily be treated in the text-books of natural science. Carl Jung, CW 11, Para 752

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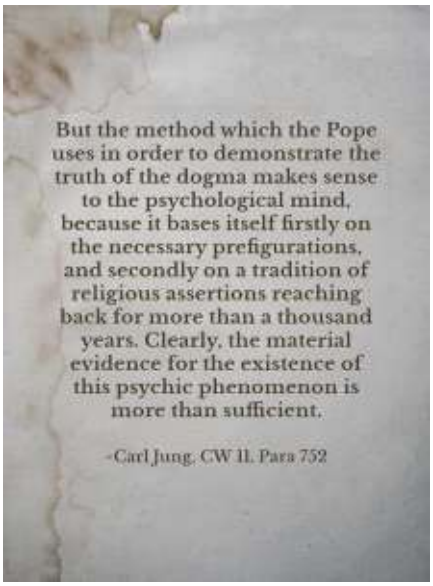
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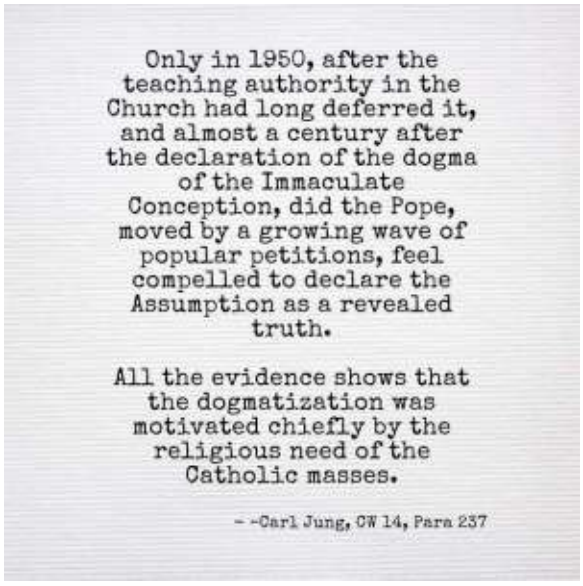
Only in 1950, after the teaching authority in the Church had long deferred it, and almost a century after the declaration of the dogma of the Immaculate Conception, did the Pope, moved by a growing wave of popular petitions, feel compelled to declare the Assumption as a revealed truth.

All the evidence shows that the dogmatization was motivated chiefly by the religious need of the Catholic masses.

Behind this stands the archetypal numen of feminine deity, who, at the Council of Ephesus in 431, imperiously announced her claim to the title of "Theotokos" (God-bearer), as distinct from that of a mere "Anthropotokos" (man-bearer) accorded to her by the Nestorian

rationalists. Carl Jung, CW 14, Para 237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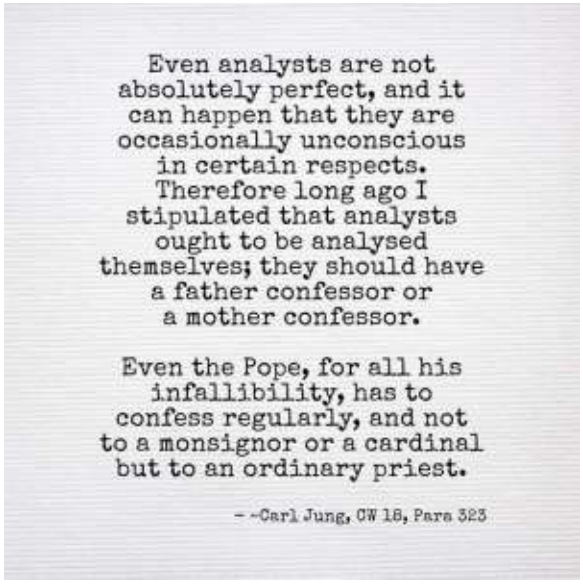
Even analysts are not absolutely perfect, and it can happen that they are occasionally unconscious in certain respects.

Therefore long ago I stipulated that analysts ought to be analysed themselves; they should have a father confessor or a mother confessor.

Even the Pope, for all his infallibility, has to confess regularly, and not to a monsignor or a cardinal but to an ordinary priest.

If the analyst does not keep in touch with his unconscious objectively, there is no guarantee whatever that the patient will not fall into the unconscious of the analyst. Carl Jung, CW 18, Para 323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The motive and content of the popular movement which contributed to the Pope's deci-

sion solemnly to declare the new dogma consist not in the birth of a new god, but in the continuing incarnation of God which began with Christ.

Arguments based on historical criticism will never do justice to the new dogma; on the contrary, they are as lamentably wide of the mark as are the unqualified fears to which the English archbishops have given expression.

In the first place, the declaration of the dogma has changed nothing in principle in the Catholic ideology as it has existed for more than a thousand years; and in the second place, the failure to understand that God has eternally wanted to become man, and for that purpose continually incarnates through the Holy Ghost in the temporal sphere, is an alarming symptom and can only mean that the Protestant standpoint has lost ground by not understanding the signs of the times and by ignoring the continued operation of the Holy Ghost.

This is obviously out of touch with the tremendous archetypal happenings in the psyche of the individual and the masses, and with the symbols which are intended to compensate the truly apocalyptic world situation today.

It seems to have succumbed to a species of rationalistic historicism and to have lost any understanding of the Holy Ghost who works in the hidden places of the soul.

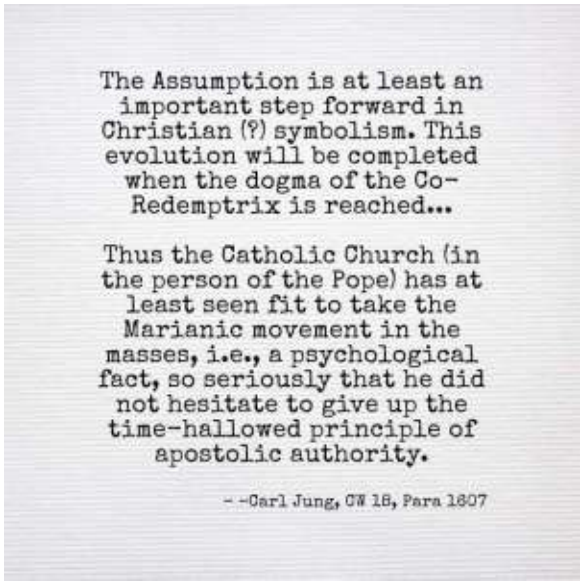
It can therefore neither understand nor admit a further revelation of the divine drama. Carl Jung, CW 11, Para 749

The Assumption is at least an important step forward in Christian (?) symbolism.

This evolution will be completed when the dogma of the Co-Redemptrix is reached.

But the main problem will not be solved, although one pair of opposites (8 and 9) has been smuggled into the divine wholeness.

Thus the Catholic Church (in the person of the Pope) has at least seen fit to take the Marianic movement in the masses, i.e., a psychological fact, so seriously that he did not hesitate to give up the time-hallowed principle of apostolic authority. Carl Jung, CW 18, Para 1607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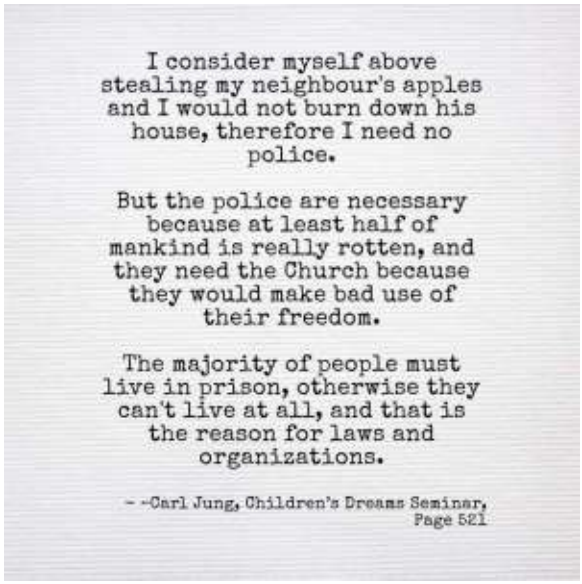
I consider myself above stealing my neighbour's apples and I would not burn down his house, therefore I need no police.

But the police are necessary because at least half of mankind is really rotten, and they need the Church because they would make bad use of their freedom.

The majority of people must live in prison, otherwise they can't live at all, and that is the reason for laws and organizations. Carl Jung, Children's Dreams Seminar, Page 521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There were plenty of opportunities for Christ to be mistaken for Dionysus besides his sacrificial death, and so Justinus Martyr claimed that Dionysus was the invention of the devil to counteract the intention of God.

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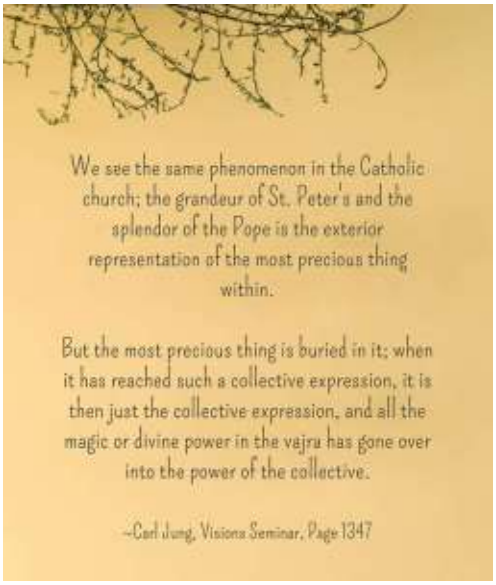
We see the same phenomenon in the Catholic church; the grandeur of St. Peter's and the splendor of the Pope is the exterior representation of the most precious thing within.

But the most precious thing is buried in it; when it has reached such a collective expression, it is then just the collective expression, and all the magic or divine power in the vajra has gone over into the power of the collective. Carl Jung, Visions Seminar, Page 1347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There are still certain figures which embody this archetype in an almost perfect form: the pope, of course, is the wise old man par excellence-he is supposed to be infallible, which means that he is capable of deciding about the absolute truth.

Then every archbishop or bishop is a repetition of that archetype, and innumerable doc-

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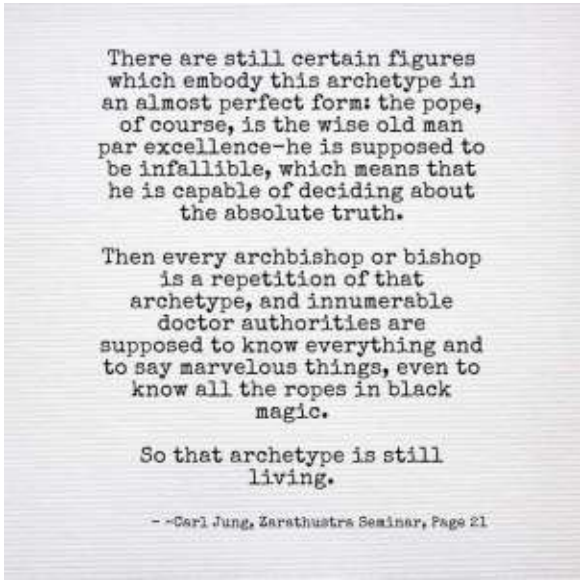
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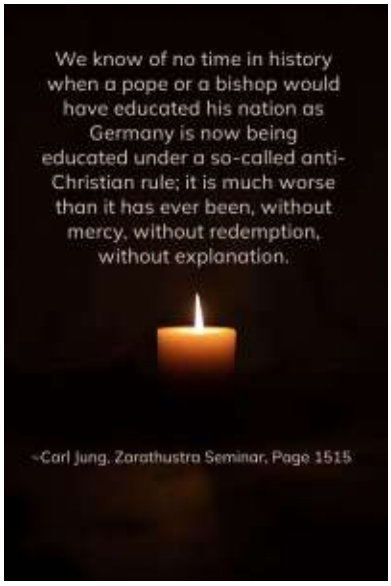
Never mind all the things you miss and that life is very hard anyway: everybody must sacrifice himself.

That is plus papal que le pape, more Christian than ever before.

We know of no time in history when a pope or a bishop would have educated his nation as Germany is now being educated under a so-called anti-Christian rule; it is much worse than it has ever been, without mercy, without redemption, without explanation. Carl Jung, Zarathustra Seminar, Page 1515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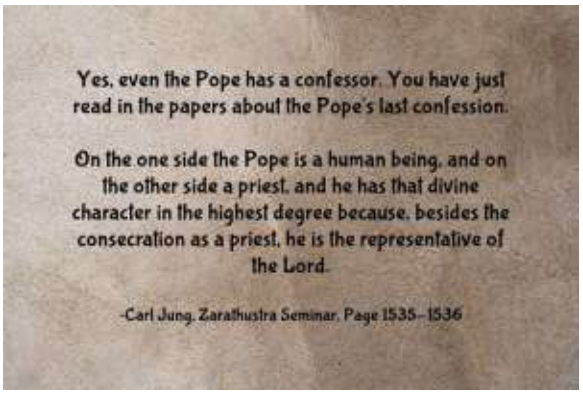
Yes, even the Pope has a confessor.

You have just read in the papers about the Pope's last confession.

On the one side the Pope is a human being, and on the other side a priest, and he has that divine character in the highest degree because, besides the consecration as a priest, he is the representative of the Lord. Carl Jung, Zarathustra Seminar, Page 1535-1536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The old popes and bishops succeeded in getting so much heathendom, barbarism and real evil out of the Church that it became much better than some centuries before: there were no Alexander VI, no auto-da-fes, no thumbscrews and racks any more, so that the compensatory drastic virtues (asceticism etc.) lost their meaning to a certain extent.

The great split, having been a merely spiritual fact for a long time, has at last got into the world, as a rule in its coarsest and least recognizable form, viz. as the iron curtain, the completion of the second Fish. Carl Jung, Letters Vol. II, Page 166

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The motive and content of the popular movement which contributed to the Pope's decision solemnly to declare the new dogma consist not in the birth of a new god, but in the continuing incarnation of God which began with Christ.

There are indeed people who have read with horror the Pope's Encyclical on Christian

marriage, and yet must admit that for cavemen our so-called "Christian" marriage is a cultural step forward.

Although we are still far from having overcome our prehistoric mentality, which enjoys its most signal triumphs just in the sphere of sex, where man is made most vividly aware of his mammalian nature, certain ethical refinements have nevertheless crept in which permit anyone with ten to fifteen centuries of Christian education behind him to progress towards a slightly higher level. Carl Jung, CW 18, Para 1799

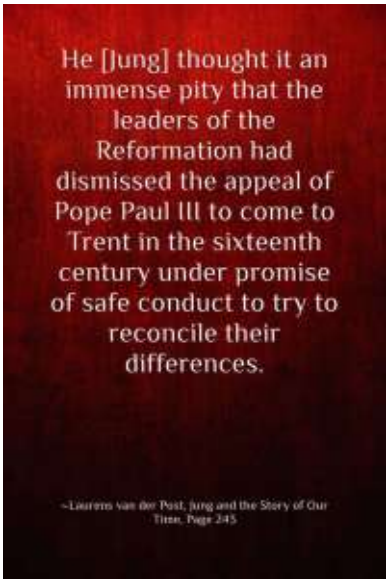
Declaration of the Virgin's right to the title of Theotokos ("God-bearer") at the Council of Ephesus in 431, and definition of the Immaculate Conception by Pope Pius IX in 1854. Editor, CW 14, Page 523, fn 219

Of course one can guess what the religion of the future might be, but it's hardly worth-while guessing.

Surely the Christians of 80 A.D. guessed too, but they never would have guessed the splendours of the Vatican and Alexander VI on St. Peter's throne and the popes of Avignon and 10,000 Christian heretics burnt in Spain, etc.

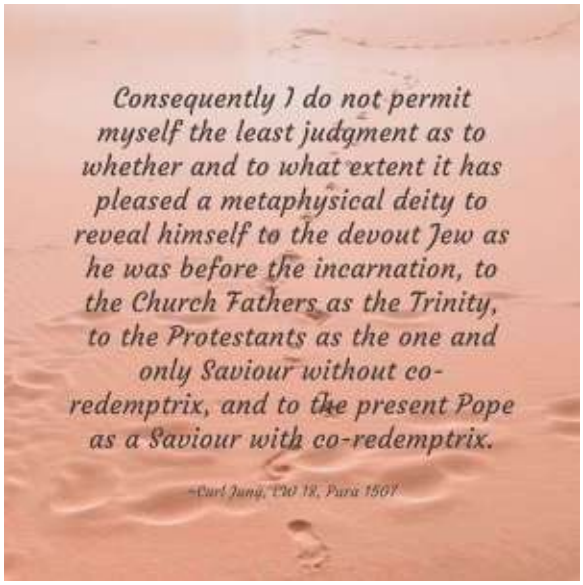
So one never can tell how the future religion will look or what it will be based on. Carl Jung, Letters Vol. II, Page 158

He [Jung] thought it an immense pity that the leaders of the Reformation had dismissed the appeal of Pope Paul III to come to Trent in the sixteenth century under promise of safe conduct to try to reconcile their differences. Laurens van der Post, Jung and the Story of Our Time, Page 243


He [Jung] thought it an immense pity that the leaders of the Reformation had dismissed the appeal of Pope Paul III to come to Trent in the sixteenth century under promise of safe conduct to try to reconcile their differences.
~Laurens van der Post, Jung and the Story of Our Time, Page 243

Consequently I do not permit myself the least judgment as to whether and to what extent it has pleased a metaphysical deity to reveal himself to the devout Jew as he was before the incarnation, to the Church Fathers as the Trinity, to the Protestants as the one and only Saviour without co-redemptrix, and to the present Pope as a Saviour with co-redemptrix.

Nor should one doubt that the devotees of other faiths, including Islam, Buddhism, Hinduism, and so on, have the same living relationship to "God," or to Nirvana and Tao, as Buber has to the God-concept peculiar to himself. Carl Jung, CW 18, Para 1507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The hall is bleak. There is the shining crystal. I need to walk up to it and look into its play of fire.

I see in a fiery corona the mother of God with the child as if in an old painting. Peter stands to her left, bowing.

Peter alone with the keys- the Pope with a triple crown in a festive audience-a sitting Buddha appears in a circle of fire - now a many-armed Kali,- this bloody Goddess-now Salome herself desperately wringing her hands, now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time- it resembles Michelangelo's sitting Moses- it is Elijah. Carl Jung, The Black Books, Book 2, Page 186-187

27I"That belongs to us- what do you want with it amongst men?

Whip and a sharp blade and herbs and the plumbline in the cupboard, and the rifle behind the door."

But I don't want to suffocate.

"Then take a breath from time to time, but don't forget to close the lid again."

Do you mean human air?

"No, divine air, and afterward back in the box."

What the hell, the Pope is better off.

"Exactly. We need a Pope, you know, someone infallible who has everything he needs, who does not need anyone since he draws things down from heaven and since the angels give him bread.

That is what your beloved fellow meant, not us. Of course, if men were different-or you.

But, you know- double-sided calamity! "

"By the way, men could also denature themselves for the sake of the Pope. Just wait and see. The Pope still won't leave the Vatican." Carl Jung, The Black Books, Book 5, Page 249

Ka & Philemon are bigger than the man, they are supra-human (Disintegrated into them one is in the Col. Unc.) ...

Philemon is the inverse of Xt. Ka is the brother of the devil, is the antichrist- the Red Pope. Lenin."

The "Red Pope" may refer to the Prefect of the Congregatio de Propaganda Fide.) (Diary, CLM, pp. 32-36). Editor, The Black Books, Book 7, Page 164, fn 36

Wordlessly Elijah and Salome step inside the house.

I follow them reluctantly A feeling of guilt torments me. Is it bad conscience?

I would like to turn back, but I cannot. I stand before the play of fire in the shining crystal.

I see in splendor the mother of God with the child.

Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, The Red Book, Page 248

I lock the past with one key, with the other I open the future. This takes place through my transformation.

The miracle of transformation commands. I am its servant, just as the Pope is. Carl Jung, The Red Book, Page 250

I know, they call this veneration.

And if they do not find the true one, they at least have a Pope, whose occupation it is to represent the divine comedy.

But the true one always disowns himself, since he knows nothing higher than to be a man. Carl Jung, The Red Book, Page 316

In the latter case the I is depicted as Peter, the chosen rock upon which the Church is to be founded.

The key as the symbol of the power of binding and loosing buttresses this idea, and leads one to the image of the pope as God's governor on earth with a threefold crown. Carl Jung, The Red Book, Page 367

Arguments based on historical criticism will never do justice to the new dogma; on the contrary, they are as lamentably wide of the mark as are the unqualified fears to which the English archbishops have given expression.

In the first place, the declaration of the dogma has changed nothing in principle in the Catholic ideology as it has existed for more than a thousand years; and in the second place, the failure to understand that God has eternally wanted to become man, and for that purpose continually incarnates through the Holy Ghost in the temporal sphere, is an alarming symptom and can only mean that the Protestant standpoint has lost ground by not understanding the signs of the times and by ignoring the continued operation of the Holy Ghost.

This is obviously out of touch with the tremendous archetypal happenings in the psyche of the individual and the masses, and with the symbols which are intended to compensate the truly apocalyptic world situation today.

It seems to have succumbed to a species of rationalistic historicism and to have lost any understanding of the Holy Ghost who works in the hidden places of the soul.

It can therefore neither understand nor admit a further revelation of the divine drama. Carl Jung, CW 11, Para 749

He [Christ] was a man who wanted an increase of consciousness, a better understanding amongst human beings, more love and more knowledge of the heart.

And see what the Church has done with it!

If Jesus should come back today and have an audience with the Pope at the Vatican, they would say: "It is awfully nice, anything new, but it is really awkward!-With the best of will, we couldn't change it." Carl Jung, Children's Dreams Seminar, Page 521

The Catholic church had the power: the pope could introduce the feminine principle, but not into the Trinity, for it would then be a quaternion.

You find that conflict between three and four throughout the Middle Ages in all forms and it really goes back to the fact of that quite insurmountable problem of introducing the feminine element into the Trinity.

For the female meant darkness and evil-hell and woman were practically the same.

You see, that simply comes from the fact that woman is associated with darkness, as the female element has always been in China for instance, and old China has of course a very much more balanced view of the world than we have in the West, including the Near East which is as unbalanced as we are. Carl Jung, Zarathustra Seminar, Page 1080

If the Pope has humour, or if Albert Schweitzer knows that he ran away from the European problem, or Winston Churchill is aware of what an insupportable bully he can be, they are thus far individuated. Carl Jung, Letters Vol. II, Page 324

Of course one can guess what the religion of the future might be, but it's hardly worth-

while guessing.

Surely the Christians of 80 A.D. guessed too, but they never would have guessed the splendours of the Vatican and Alexander VI on St. Peter's throne and the popes of Avignon and 10,000 Christian heretics burnt in Spain, etc.

So one never can tell how the future religion will look or what it will be based on. Carl Jung, Letters Vol. II, Page 158

One has no authority when one cannot risk it, and you will be quite astonished how very helpful people we might consider inferior can be.

Even the Pope has a Father Confessor who is a simple priest and by no means one of the Cardinals. Carl Jung, Letters Vol. II, Page 361

When the Church was driven to compromise more and more with the masses, he revolted against it and became a follower of the Phrygian prophet Montanus, an ecstatic, who stood for the principle of absolute denial of the world and complete spiritualization.

In violent pamphlets he now began to assail the policy of Pope Calixtus I, and this together with his Montanism put him more or less outside the pale of the Church. Carl Jung, CW 6, Para 19

A report from the year 1198 says that at the Feast of the Circumcision in Notre Dame, Paris, "so many abominations and shameful deeds" were committed that the holy place was desecrated "not only by smutty jokes, but even by the shedding of blood."

In vain did Pope Innocent III inveigh against the "jests and madness that make the clergy a mockery," and the "shameless frenzy of their play-acting."

Two hundred and fifty years later (March 12, 1444), a letter from the Theological Faculty of Paris to all the French bishops was still fulminating against these festivals, at which "even the priests and clerics elected an archbishop or a bishop or pope, and named him the Fools' Pope" (fatuorum papam).CW 9i, Para 458

To Pierre d'Ailly the time of Pope Innocent III (1198-1216) had already seemed significant.

About the year 1189, he says, the revolutions of Saturn were once again completed ("complete anno Christi 1189 vel circiter").

He complains that the Pope had condemned a treatise of Abbot Joachim, and also the heretical doctrine of Almaricus. CW 9ii, Para 138

In this connection we might mention the legend that was current about Gerbert of Rheims, afterwards Pope Sylvester II (d. 1003).

He was believed to have possessed a golden head which spoke to him in oracles.

Gerbert was one of the greatest savants of his time, and well known as a transmitter of

Arabic science.

Can it be that the translation of the "Liber quartorum," which is of Harranite origin, goes back to this author?

Unfortunately there is little prospect of our being able to prove this. Carl Jung, CW 11, Para 367

Moreover we have the testimony of the humanist Patrizi that Hermetic philosophy was not felt to be in any way inimical to the Christianity of the Church.

On the contrary, people regarded it as a mainstay of the Christian faith.

For which reason Patrizi addressed a plea to Pope Gregory XIV requesting him to let Hermes take the place of Aristotle. Carl Jung, CW 12, Para 147

This has been shown once again in our own day by the solemn promulgation of the dogma of the Assumption.

A Catholic author aptly remarks:

"There seems to be some strange Tightness in the portrayal of this reunion in splendour of Son and Mother, Father and Daughter, Spirit and Matter." (Victor White, "The Scandal of the Assumption," Life of the Spirit, V, p.199.)

In this connection it is worth recalling the words of Pope Pius XII's Apostolic Constitution, Munificentissimus Deus: "On this day the Virgin Mother was taken up to her heavenly bridal chamber" (English trans., p. 15). Cf. Antony of Padua, "Sermo in Assumptione S. Mariae Virginis," Sermones, III, p. 730. CW 14, Page 167, Footnote 349

According to legend, Pope Sylvester II (d. 1003), famed as the transmitter of Arabian science, possessed a golden head that imparted oracles.

This legend may perhaps date back to the Harranite ceremony of the oracular head.

The head has also the subsidiary meaning of the corpus rotundum, signifying the arcane substance. Carl Jung, CW 14, Para 626.

For what is to happen to the imagos if they are no longer attached to a human being?

The pope as supreme father of Christendom holds his office from God; he is the servant of servants, and transference of the imagos to him is thus a transference to the Father in heaven and to Mother Church on earth. Carl Jung, CW 16, Para 218

Dogmatic images, such as the Trinity, are archetypes which have become abstract ideas.

But there are a number of mystical experiences inside the Church whose archetypal character

is still visible.

Therefore they sometimes contain a heretical or pagan element. Remember, for instance, St. Francis of Assisi.

Only through the great diplomatic ability of Pope Boniface VIII could St. Francis be assimilated into the Church.

You have only to think of his relation to animals to understand the difficulty.

Animals, like the whole of Nature, were taboo to the Church.

Yet there are sacred animals like the Lamb, the Dove, and, in the Early Church, the Fish, which are worshipped. Carl Jung, CW 18, Para 222

In this respect the "leaders," with sure grasp, have understood what is so crucially lacking: an unquestionable spiritual and moral authority. The pope or the Church could say they are such an authority, but how many people believe it?

No doubt one ought to believe it, but doesn't one always use this little word "ought" when one is forced to admit that one simply doesn't know how the necessary remedy is to be brought about? Carl Jung, CW 18, Para 1372

The exclusion of the animal world. Animals were really excluded.

There was no artistic appreciation of the animal till the ox and the ass came in at the margin of the picture perhaps. In the gospels there is no appreciation of the animal as a living being equivalent to the Rindoo attitude.

For example, there is no cathedral where monuments of the horses who had fallen in carrying the stone were set up. In medieval times the animal was grotesque, half devil.

In the very early Church there are exceptions, a sacred leopard, ass, etc. St. Francis of Assisi was an exception, but he was a heretic end only by the cleverness of the Pope was his revolution undone and he was swept into the lap of the Church. Carl Jung, Cornwall Seminar, Page 21

So when one compares the Christian of the seventeenth or eighteenth centuries with the Christian of the second century, there is all the difference in the world.

Even if it were possible to confront Pius, the second Pope, with Professor Ritschl, the modern theologist, it would be impossible for them to understand one another. Carl Jung, Visions Seminar, Page 45

In the Middle Ages they were all most hellishly afraid of anything new.

Only in 1846 did the Pope allow the earth to revolve around the sun-only since 1846 is that officially true.

It was exactly the same in China.

There was a famous museum of European inventions in Peking, every new invention was collected, but they were put into the museum as curiosities, to show what those red devils were doing in barbarous lands; they never adopted them for themselves. Carl Jung, Visions Seminar, Page 149

Of course we cannot assume that God is exactly as we define him.

He prefers to be himself, and what we say about him amounts to no more than what ants might have to say about Mussolini or the Pope.

As we are untouched by the public opinion of an ant heap, so God is surely what he is and not what we say he is.

But what the ant heap has to say about its own highest principle, its own supreme factor, is exceedingly important, because that shows its conception of itself, and we can be sure that the ant heap will be influenced by the conception. Carl Jung, Visions Seminar, Page 172

The father symbolizes the procreative, form-giving figure.

He is the spiritual principle that gives meaning.

He is the one who leads the child [. . .] into life.

It is the father who, as pater familias, rules and leads the house, as pope the community of the faithful, as pater patriae the country and his people, and, finally, as God the Father the world. Carl Jung, Children's Dreams Seminar, Page 152

Significantly, the Pope has taken over the name of Pontifex Maximus, supreme bridge builder, which previously was carried by the Roman emperors. Carl Jung, Children's Dreams Seminar, Page 266

There was also a feast at which they changed places, the abbot and elder monks serving the young lay brothers; and a mock mass was celebrated, the youngest lay brother officiating, at which the songs and jokes were obscene, and they all drank the wine, not only the celebrant; then drunken orgies took place, and they all streamed out of the church into the street and upset the whole place. These feasts and the jeu de paume were stopped by the Pope in the thirteenth century because they went to such extremes. Carl Jung, Children's Dreams Seminar, Page 26

Yes the father is not enough, he wants to add a particular, symbolic form.

The patient speaks Italian and he also knows Greek and Latin, so the word papa or papas suggests to him the Pope, the absolute Father. The cult of Attis had a temple on the site of St. Peter's in Rome, and the high priest was called "Papas" so there was already a "Papas" several hundred years before there was a Pope in the Vatican. Carl Jung, Children's Dreams Seminar, Page 133

The principle that worked for two thousand years was that someone had the truth and could reveal it.

The backbone of the Catholic Church is the claim to the possession of the eternal truth.

It is invested in the Pope and you must simply accept it. But for us this does not settle it.

No one would say now that the truth has been revealed to him, we cannot build on revelation.

We believe in the honest attempt to understand psychological facts. Carl Jung, Children's Dreams Seminar, Page 184

Mrs.: Baumann: But why did they make black Madonnas in the baroque times?

Dr.: Jung: I don't know, I never found any good historical explanation for it, though I assume there would be a psychological reason.

There would be an excellent reason for it just at that time in the fact that in the Renaissance the antique point of view came up again; we have evidence of the attempts of the church to revert to antiquity.

The popes were then very near to the Roman Caesars, and the claim of the church to continue the Holy Roman Empire has never been given up.

The pope's title, pontifex maximus, belonged to the Roman emperors; Alexander VI, in particular, was just the Roman Caesar. Carl Jung, Visions Seminar, Page 527

Dr. Jung: It is usually part of a rite to celebrate a particular accomplishment, a victory, for instance, so it is a sort of thanksgiving-Te Deum laudamus.

Or it is part of any moment that celebrates the triumph of the church; or a most solemn entrance of the pope or the cardinal. Carl Jung, Visions Seminar, Page 532-533

There are .very intelligent historians who say that if only that man Luther had not been so serious about the whole business, the Popes would have led Christianity back into the most wonderful renaissance of antiquity.

Sure enough, Alexander VI was on his way to it, he did his level best to go right back to the Roman Caesars, but unfortunately that northern monk threw a stone into his honorable attempt.

But Luther or not, there would have been a reaction against it, it was still too early. Carl Jung, Visions Seminar, Page 767

The Pope's ring contains a gem on which is carved the miraculous draught of fishes, symbolizing the shepherd-or the fisher-that draws the flock into the church.

This fish meal was by no means Christian only; it occurred in other cults of those early days when Christianity was just one of a number of mystery cults. Carl Jung, Visions Seminar,

Page 991

Hermas was said to be the brother of the second pope's a Christian, but at the time when Christianity was a mystery cult, and as the gods could not be named, he was simply called the Shepherd.

There was a time when Christ was represented as Orpheus, or as the good shepherd, with a lamb over his shoulder.

The custom then was to call this guiding principle the "Shepherd that was herding the flocks," "The leader of men," "The Fisher of men," so Christ was identified with Orpheus and also with Bacchus. Carl Jung, Children's Dreams Seminar, Page 184-185

The Attis cult celebrated the taurobolium.

The initiate was put into a cauldron, a hole in the earth; a grating was put over it and there they killed a bull so that the blood of the sacrificed animal streamed down on him.

Then he was pulled out, washed, clothed in white, and fed on milk for eight days, for he was a baby, his own youngest son. The high priest, now the Pope, was called Papas. Carl Jung, Children's Dreams Seminar, Page 329

As they would not allow the communion bread to be of any other kind of flour than wheat.

And holy oil must be olive oil, and the candles must be made in a certain way.

But the war brought a change; because of the scarcity of olive oil, by a special permission of the Pope they were allowed to substitute little electric bulbs, but that was only because of the misery of the times.

The Catholic Church is very reasonable in such a case, but in the major things she would hold to tradition most faithfully. Carl Jung, Children's Dreams Seminar, Page 396-397

Then the Fish became the symbol.

The Christian baptism in water has to do with this symbolism.

The Pope still wears the fisher ring-a gem that represents the miraculous draught of fishes, symbolizing the gathering of all Christians into the womb of the Church.

So a new psychology began to make itself felt.

It was the dawn of Christianity, and we can follow its course in the astrological picture. Carl Jung, Children's Dreams Seminar, Page 422

The story says that Zarathustra first became acquainted with the two ministers at the Court of Vishtaspa, and through them with the noble queen whom he converted, and then through her he converted the king.

This is psychologically a very ordinary proceeding, it usually happens that way.

One of the most successful propagandists of early Christianity in high circles was the Pope Damasus I, whose nickname was matronarum auriscalpius, meaning the one who tickles the ears of the noble ladies; he used to convert the nobility of Rome through the ladies of the noble families.

So this is probably a historic detail in the life of Zarathustra.

Then in contradistinction to certain other founders of religions, he married and lived to be quite old.

He was killed by soldiers, while standing near his altar, on the occasion of the conquest of his city. Carl Jung, Zarathustra Seminar, Page 5

Instead of saying "Christ," they used the word Poimen, for instance.

In the whole book of Hermas, which is surely Christian–at least, he was supposed to be the brother of the second pope-the name of Christ is not mentioned at all; he is referred to only as the Poimen. Carl Jung, Zarathustra Seminar, Page 106

Just where the Vatican is standing today, for example, there was a temple of Attis, and the head priest of that cult was called papas in Greek, and the priest who is still ruling there in the old place is the papa or pope; papa is the Latin form. Carl Jung, Zarathustra Seminar, Page 160

Thoth for instance, is the anticipation of the Logos, so he is also the anticipation of Christ inasmuch as Christ is the Logos.

Now peculiarly enough, the temple of Thoth is called the house of the net-the fisherman’s net-and the Babylonian Marduk is the Logos and his attribute is also the net.

Then the Pope, as the head of the church, is the living impersonation of the Logos, the church being the body of Christ.

He is in the place of Peter who is the representative of Christ, endowed with the apostolic blessing, the grace or the mana that has emanated from the Lord himself.

And the Pope’s attribute is the fisher ring upon which is carved the miraculous draft of fishes with the nets. Carl Jung, Zarathustra Seminar, Page 319

It is very possible that the Evangels have been compilations made in places like Asia Minor or Alexandria for the use of the Christian communities there.

Moreover, it is a fact that in the first century the sacred books were considered only as good and useful literature for Christians to read, and never as infallible divine inspiration.

Of course, the church has the memory of those days so they have put the Bible on the Index, and that is quite right because it is a tempting and contradictory collection of books with very dangerous teachings in them.

The Pope reserves the right of the authentic interpretation; in his official position, according to the dogma of infallibility, he is infallible in his interpretation of the dogma.

Also, the church, since it holds higher authority than the Scriptures, can make dogma; that gives a basis for an authoritative body.

But the sayings of that institution do not necessarily agree with the teachings of Christ himself. Carl Jung, Zarathustra Seminar, Page 475

There is a remarkable example of that in the encyclical [This is Casti Connubii, an Encylical Letter of Pope Pius XI, 31 Dec. 1930.] of the Pope concerning the Christian marriage.'

It is a terrible piece of morality.

It deals with love and marriage from an entirely biological point of view, and concerning the personal and human relation of man and woman there is not a word.

It is a document that makes me shudder when I read it. Carl Jung, Zarathustra Seminar, Page 1023

The Christian herd of sheep is now without a shepherd; it is brought to the sacrifice of the firstlings and killed gregariously, the most efficient way being war.

That is the psychology which threatens Europe generally.

The old shepherd is done for in practically every country-the herd is no longer led by a benevolent shepherd.

The Pope, or any bishop in the past, was a more benevolent shepherd than the state. Carl Jung, Zarathustra Seminar, Page 1517

Miss Wolff: When the Pope took on his character of infallibility, did he connect it with that idea of the Holy Ghost?

Prof. Jung: Oh, quite.

The infallibility of the Pope is exactly the same as the character indelebilis, only very much more so.

A priest would not be able through his character indelebilis to establish a dogma, while the Pope, being the immediate successor of St. Peter, being in the place of the Lord-not as a human being mind you, but in officio-is filled with the Holy Spirit.

He is a sort of incarnation of the Holy Spirit, so he can establish a dogma.

Miss Wolff: Is he only infallible in establishing the dogma?

Prof Jung: Yes, only in this function is he infallible; as the head of the Collegium of the cardinals he can establish a dogma by his ultimate decision.

But not even as the Pope has he an infallible character. Carl Jung, Zarathustra Seminar, Page 1535

So, this figure has twelve arms and hands.

As a rule, both the Tibetan and Indian gods have several arms.

Vishnu with four faces, as well as Brahman, are represented with four arms and four heads.

In Western iconography we have a similar representation of the Trinity: a three-headed divine being in the Christian church.

Although this vivid representation has been banned by the pope, in the monastery at Stein am Rhein such a tricephalous Trinity can still be seen.

But in India this is still quite common. Carl Jung, Psychology of Yoga Meditation, Vol. 6, Lecture 14, Page 138

We find the cistern in a holy place, a sanctuary, as a sanctified disclosure, a heiron, a Temenos.

Early Christian basilicas often had piscinas, fish ponds into which Christians were dipped; the idea was fishing believers out of the pond.

Early Christians wore a ring with two fishes on it and the net used in this fishing for believers figures on the Pope’s ring. Carl Jung, Modern Psychology, Lecture XIII, 8th February, 1935, Page 135

He is the figure of the psychopompos, the Hermes, the leader of souls.

In Greek mythology he was called Hermes, the god of fertility.

A form of this god appears as the Poimen, the shepherd, in a book" The Shepherd of Hermas", written in the second century; Hermas was a brother of Pope Pius who was the second pope and the book was long regarded as canonical, but it was nevertheless rejected by the Muratorian Canon. Carl Jung, Modern Psychology, Lecture IX, 28th June, 1935, Page 232

You will have seen this many handed motif in reproductions of the Indian and Tibetan gods.

A super human number of limbs or faces in the images of the gods is to be met with every day in India, the four-faced Vishnu for example.

There are similar things in European iconography, the Trinity, for instance, is sometimes represented as a three-headed being.

The Pope has forbidden such a representation but there is such a Trinity in Switzerland, at Stein on the Rhine, in the Church of the Benedictine Monastery of St. George, now used as a Parish Church. Carl Jung, Modern Psychology, Lecture XIII, 1 7th February1939, Page 82

It was in Venice that the idea of founding a monastic order was first broached and Ignatius decided to go to Rome to obtain the Pope's consent.

It was on this journey that he had the vision of which I have already spoken.

After considerable difficulties in Rome he succeeded in 1540 in winning the consent of the Pope, Paul III, who founded the order of the Jesuits with a Papal Bull. Carl Jung, Modern Psychology, Lecture XI, 7th July1939,Page 173

I should like, therefore, to read you a passage from Hippolytus.

He was a dissident Bishop of the Church of Rome and died a martyr's death about 235 A. D .

He dissented from orthodox views and was the opponent of Pope Calixtus I.

This story belongs to the chronique scandaleuse of the Church.

They had a deplorable dispute, which is interesting inasmuch as it is a case of an introvert and an extravert getting on each other's nerves. Carl Jung, Modern Psychology, Lecture III, 22nd November 1940, Page 29

We can see this in the Middle Ages, St. Francis of Assisi, for instance, was much nearer to nature as it was regarded in antiquity than to the papacy.

It needed the whole ingenuity of the Pope to get him within the walls of the Church. Carl Jung, Modern Psychology, Lecture IV, 29th November 1940, Page 40

These are our main direct sources of Greek Alchemy, but there is also a Greek alchemy which comes to us through the Arabs.

Most of these Arabic texts were translated into Latin about the eleventh and twelfth centuries, though some of these translations are said to date from the tenth century.

Gerbert of Reims, who died in 1003 A.D., is said to have made some of these translations.

He was afterwards Pope Silvester II., and, according to a legend, he kept a golden head in a chest, a kind of oracle, which answered questions. Carl Jung, Modern Psychology, Lecture X, 24th January 1941,Page 90

Every therapist ought to have a control by some third person, so that he remains open to another point of view.

Even the pope has a confessor.

I always advise analysts: "Have a father confessor, or a mother confessor!"

Women are particularly gifted for playing such a part.

They often have excellent intuition and a trenchant critical insight, and can see what men have up their sleeves, at times see also into men’s anima intrigues.

They see aspects that the man does not see.

That is why no woman has ever been convinced that her husband is a superman! Carl Jung, Memories Dreams Reflections, Page 134

As the final image in the Apocalypse there appears the motif of the marriage of the Lamb with his Bride, who is the "new Jerusalem, coming down out of heaven," a city-mandala of precious stones "like a jasper, clear as crystal."

This city is another aspect of Sophia, "who was with God before time began, and at the end of time will be reunited with God through the sacred marriage."

Jung was enthusiastically interested in the Declaratio Assumptionis Mariae of Pope Pius XII; he saw in this declaration a tendency pushing upwards from the depths of the collective unconscious, a "yearning for peace which stirs deep down in the soul," and a compensation to the "threatening tension between the opposites,” Marie-Louise von Franz, C.G. Jung His Myth in Our Time, Page 148

Christianity slumbers and has neglected to develop its myth in the course of the centuries.

Those who gave expression to the dark stirrings of growth in mythic ideas were refused a hearing."

"Those" were spirits like Gioacchino da Fiori, Meister Eckhart, Jakob Böhme, Pope Pius XII but especially the alchemists who, occasionally with considerable awareness but more often quite naïvely and unsuspectingly, gave form in their unconscious projections to the "stirrings of growth" in the Christian myth. Marie-Louise von Franz, C.G. Jung His Myth in Our Time, Page 199

1. https://www.facebook.com/groups/56536297291/

Carl Jung on "Aztecs" - Quotations (2022-11-06 04:16)

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Among the Taos Pueblos, a virgin was made pregnant by beautiful stones and bore a hero son, who, owing to Spanish influence, assumed the aspect of the Christ child. The stone plays a similar role in the Aztec cycle of legends. For instance, the mother of Quetzalcoatl was made pregnant by a precious green stone. He himself had the cognomen “priest of the precious stone” and wore a mask made of turquoise. The precious green stone was an animating principle and was placed in the mouth of the dead. Man’s original home was the “bowl of precious stone” Carl Jung, CW 13 Para 132

At the Aztec human sacrifices criminals played the part of gods: they were slaughtered and flayed, and the priests then wrapped themselves in the dripping pelts in order to represent the gods’ resurrection and renewal Carl Jung, CW 5, Para 503

The Christian parallel is obvious. It is hardly necessary to suppose any Christian influence here, since Fray Bernardino de Sahagún had already described the eucharist of Huitzilopochtli among the Aztecs early in the sixteenth century. This god, too, was ceremonially eaten Carl Jung, CW 5, Para 522

The flaying of the god, which we have already touched on in connection with the ceremonies of the Aztecs, is intimately bound up with the snake-like nature of the hero Carl Jung, CW 5, Para 594

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On the Psychology of the Trickster Figure ~C.G. Jung (2022-11-07 04:11)

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On the Psychology of the Trickster Figure C.G. Jung

It is no light task for me to write about the figure of the trickster in American Indian mythology within the confined space of a commentary. When I first came across Adolf Bandelier’s classic on this subject, The Delight Makers, many years ago, I was struck by the European analogy of the carnival in the medieval Church, with its reversal of the hierarchic order, which is still continued in the carnivals held by student societies today.

Something of this contradictoriness also inheres in the medieval description of the devil as simia dei (the ape of God), and in his characterization in folklore as the "simpleton" who is "fooled" or "cheated."

A curious combination of typical trickster motifs can be found in the alchemical figure of Mercurius; for instance, his fondness for sly jokes and malicious pranks, his powers as a shape-shifter, his dual nature, half animal, half divine, his exposure to all kinds of tortures, and—last but not least—his approximation to the figure of a saviour.

These qualities make Mercurius seem like a daemonic being resurrected from primitive times, older even than the Greek Hermes. His rogueries relate him in some measure to various figures met with in folklore and universally known in fairytales: Tom Thumb, Stupid Hans, or the buffoon-like Hanswurst, who is an altogether negative hero and yet manages to achieve through his stupidity what others fail to accomplish with their best efforts. In Grimm's fairytale, the "Spirit Mercurius" lets himself be outwitted by a peasant lad, and then has to buy his freedom with the precious gift of healing.

Since all mythical figures correspond to inner psychic experiences and originally sprang from them, it is not surprising to find certain phenomena in the field of parapsychology which remind us of the trickster.

These are the phenomena connected with poltergeists, and they occur at all times and places in the ambience of pre-adolescent children.

The malicious tricks played by the poltergeist are as well known as the low level of his intelligence and the fatuity of his "communications."

Ability to change his shape seems also to be one of his characteristics, as there are not a few reports of his appearance in animal form.

Since he has on occasion described himself as a soul in hell, the motif of subjective suffering would seem not to be lacking either. His universality is co-extensive, so to speak, with that of shamanism, to which, as we know, the whole phenomenology of spiritualism belongs.

There is something of the trickster in the character of the shaman and medicine-man, for he, too, often plays malicious jokes on people, only to fall victim in his turn to the vengeance of those whom he has injured.

For this reason, his profession sometimes puts him in peril of his life. Besides that, the shamanistic techniques in themselves often cause the medicine-man a good deal of discomfort, if not actual pain.

At all events the "making of a medicine-man" involves, in many parts of the world, so much agony of body and soul that permanent psychic injuries may result.

His "approximation to the saviour" is an obvious consequence of this, in confirmation of the mythological truth that the wounded wounder is the agent of healing, and that the sufferer takes away suffering.

These mythological features extend even to the highest regions of man's spiritual development.

If we consider, for example, the daemonic features exhibited by Yahweh in the Old Testament, we shall find in them not a few reminders of the unpredictable behaviour of the

trickster, of his senseless orgies of destruction and his self· imposed sufferings, together with the same gradual development into a saviour and his simultaneous humanization.

It is just this transformation of thl:’ meaningless into the meaningful that reveals the trickster’s compensatory relation to the "saint."

In the early Middle Ages, this led to some strange ecclesiastical customs based on memories of the ancient saturnalia.

Mostly they were celebrated on the days immediately following the birth of Christ—that is, in the New Year—with singing and dancing.

The dances were the originally harmless tripudia of the priests, lower clergy, children, and subdeacons and took place in church. An episcopus puerorum (children’s bishop) was elected on Innocents’ Day and dressed in pontifical robes. Amid uproarious rejoicings he paid an official visit to the palace of the archbishop and bestowed the episcopal blessing from one of the windows.

The same thing happened at the tripudium hypodiaconorum, and at the dances for other priestly grades. By the end of the twelfth century, the subdeacons’ dance had degenerated into a real festum stuttorum (fools’ feast).

A report from the year I1g8 says that at the Feast of the Circumcision in Notre Dame, Paris, "so many abominations and shameful deeds" were committed that the holy place was desecrated "not only by smutty jokes, but even by the shedding of blood."

In vain did Pope Innocent III inveigh against the "jests and madness that make the clergy a mockery," and the "shameless frenzy of their play-acting."

Two hundred and fifty years later (March 12, 1444), a letter from the Theological Faculty of Paris to all the French bishops was still fulminating against these festivals, at which "even the priests and clerics elected an archbishop OT a bishop or pope, and named him the Fools’ Pope" (fatuorum papam).

"In the very midst of divine service masqueraders with grotesque faces, disguised as women, lions, and mummers, performed their dances, sang indecent songs in the choir, ate their greasy food from a corner of the altar near the priest celebrating mass, got out their games of dice, burned a stinking incense made of old shoe leather, and ran and hopped about all over the church."

It is not surprising that this veritable witches’ sabbath was uncommonly popular, and that it required considerable time and effort to free the Church from this pagan heritage.

In certain localities even the priests seem to have adhered to the "libertas decembrica," as the Fools’ Holiday was called, in spite (or perhaps because?) of the fact that the older level of consciousness could let itself rip on this happy occasion with all the wildness, wantonness, and irresponsibility of paganism.

These ceremonies, which still reveal the spirit of the trickster in his original form, seem to have died out by the beginning of the sixteenth century.

At any rate, the various conciliar decrees issued from 1581 to 1585 forbade only the festum puerorum and the election of an episcopus puerorum.

Finally, we must also mention in this connection the festum asinorum, which, so far as I know, was celebrated mainly in France. Although considered a harmless festival in memory of Mary's flight into Egypt, it was celebrated in a somewhat curious manner which might easily have given rise to misunderstandings.

In Beauvais, the ass procession went right into the church.5 At the conclusion of each part (Introit, Kyrie, Gloria, ete.) of the high mass that followed, the whole congregation brayed) that is, they all went "Y-a" like a donkey ("hac modulatione hinham concludebantur").

A codex dating apparently from the eleventh century says: "At the end of the mass, instead of the words 'Ite missa est,' the priest shall bray three times (ter hinhamabit), and instead of the words 'Deo gratias,' the congregation shall answer ·Y·a' (hinham) three times,"

Du Cange cites a hymn from this festival:

Orientis partibus
Adventavit Asinus
Pulcher et fortissimus
Sarcinis aptissimus.

Each verse was followed by the French refrain:

Hez, Sire Asnes, car chantez
Belle bouche rechignez
Vous aurez du foin assez
Et de l'avoine a plantez.

The hymn had nine verses, the last of which was:

Amen, dicas, Asine (hie genufleetebatur)
Jam satur de gramine.
Amen, amen, itera
Aspernare vetera.

Du Cange says that the more ridiculous this rite seemed, the greater the enthusiasm with which it was celebrated.

In other places the ass was decked with a golden canopy whose corners were held "by distinguished canons"; the others present had to "don suitably festive garments, as at Christmas."

Since there were certain tendencies to bring the ass into symbolic relationship with Christ, and since, from ancient times, the god of the Jews was vulgarly conceived to be an ass-a prejudice which extended to Christ himself, as is shown by the mock crucifixion scratched on the wall of the Imperial Cadet School on the Palatine -the danger of theriomorphism lay uncomfortably close.

Even the bishops could do nothing to stamp out this custom, until finally it had to be suppressed by the "auctoritas supremi Senatus."

The suspicion of blasphemy becomes quite open in Nietzsche's "Ass Festival," which is a deliberately blasphemous parody of the mass.

These medieval customs demonstrate the role of the trickster to perfection, and, when they vanished from the precincts of the Church, they appeared again on the profane level of Italian theatricals, as those comic types who, often adorned with enormous ithyphallic emblems, entertained the far from prudish public with ribaldries in true Rabelaisian style. Callot's engravings have preserved these classical figures for posterity—the Pulcinellas, Cucorognas, Chico Sgarras, and the like.

In picaresque tales, in carnivals and revels, in magic rites of healing, in man's religious fears and exaltations, this phantom of the trickster haunts the mythology of all ages, sometimes in quite unmistakable form, sometimes in strangely modulated guise.n He is obviously a "psychologem," an archetypal psychic structure of extreme antiquity.

In his clearest manifestations he is a faithful reflection of an absolutely undifferentiated human consciousness, corresponding to a psyche that has hardly left the animal level.

That this is how the trickster figure originated can hardly be contested if we look at it from the causal and historical angle. In psychology as in biology we cannot afford to overlook or underestimate this question of origins, although the answer usually tells us nothing about the functional meaning.

For this reason biology should never forget the question of purpose, for only by answering that can we get at the meaning of a phenomenon.

Even in pathology, where we are concerned with lesions which have no meaning in themselves, the exclusively causal approach proves to be inadequate, since there are a number of pathological phenomena which only give up their meaning when we inquire into their purpose.

And where we are concerned with the normal phenomena of life, this question of purpose takes undisputed precedence.

When, therefore, a primitive or barbarous consciousness forms a picture of itself on a much earlier level of development and continues to do so for hundreds or even thousands of years, undeterred by the contamination of its archaic qualities with differentiated, highly developed mental products, then the causal explanation is that the older the archaic qualities are, the more conservative and pertinacious is their behaviour. One simply cannot shake off the memory-image of things as they were, and drags it along like a senseless appendage.

This explanation, which is facile enough to satisfy the rationalistic requirements of our age, would certainly not meet with the approval of the Winnebagos, the nearest possessors of the trickster cycle. For them the myth is not in any sense a remnant-it is far too amusing for that, and an object of undivided enjoyment. For them it still "functions," provided that they have not been spoiled by civilization. For them there is no earthly reason to theorize about the meaning and purpose of myths, just as the Christmas—tree seems no problem at all to

the naIve European. For the thoughtful observer, however, both trickster and Christmas-tree afford reason enough for reflection. Naturally it depends very much on the mentality of the observer what he thinks about these things. Considering the crude primitivity of the trickster cycle, it would not be surprising if one saw in this myth simply the reflection of an earlier, rudimentary stage of consciousness, which is what the trickster obviously seems to be.

The only question that would need answering is whether such personified reflections exist at all in empirical psychology. As a matter of fact they do, and these experiences of split or double personality actually form the core of the earliest psychopathological investigations. The peculiar thing about these dissociations is that the split-off personality is not just a random one, but stands in a complementary or compensatory relationship to the ego-personality. It is a personification of traits of character which are sometimes worse and sometimes better than those the ego-personality possesses. A collective personification like the trickster is the product of an aggregate of individuals and is welcomed by each individual as something known to him, which would not be the case if it were just an individual outgrowth.

Now if the myth were nothing but an historical remnant, one would have to ask why it has not long since vanished into the great rubbish-heap of the past, and why it continues to make its influence felt on the highest levels of civilization, even where, on account of his stupidity and grotesque scurrility, the trickster no longer plays the role of a "delight-maker." In many cultures his figure seems like an old river-bed in which the water still flows. One can see this best of all from the fact that the trickster motif does not crop up only in its mythical form but appears just as naively and authentically in the unsuspecting modern man—whenever, in fact, he feels himself at the mercy of annoying "accidents" which thwart his will and his actions with apparently malicious intent. He then speaks of "hoodoos" and "jinxes" or of the "mischievousness of the object." Here the trickster is represented by counter-tendencies in the unconscious, and in certain cases by a sort of second personality, of a puerile and inferior character, not unlike the personalities who announce themselves at spiritualistic seances and cause all those ineffably childish phenomena so typical of poltergeists. I have, I think, found a suitable designation for this character-component when I called it the shadow. On the civilized level, it is regarded as a personal "gaffe," "slip," "faux pas," etc., which are then chalked up as defects of the conscious personality. We are no longer aware that in carnival customs and the like there are remnants of a collective shadow figure which prove that the personal shadow is in part descended from a numinous collective figure. This collective figure gradually breaks up under the impact of civilization, leaving traces in folklore which are difficult to recognize. But the main part of him gets personalized and is made an object of personal responsibility.

Radin’s trickster cycle preserves the shadow in its pristine mythological form, and thus points back to a very much earlier stage of consciousness which existed before the birth of the myth, when the Indian was still groping about in a similar mental darkness. Only when his consciousness reached a higher level could he detach the earlier state from himself and objectify it, that is, say anything about it. So long as his consciousness was itself trickster-like, such a confrontation could obviously not take place. It was possible only when the attainment of a newer and higher level of consciousness enabled him to look back on a lower and inferior state. It was only to be expected that a good deal of mockery and contempt should mingle with this retrospect, thus casting an even thicker pall over man’s memories of the past, which were pretty unedifying anyway. This phenomenon must have repeated itself innumerable times in the history of his mental development. The sovereign contempt with which our modern age looks back on the taste and intelligence of earlier centuries is a classic example of this, and there is an unmistakable allusion to the same phenomenon in the New Testament,

where we are told in Acts 17:30 that God looked down from above (lJ7l’€pL8wv, despiciens) on the XPOVOL T ’ ayvoa" the times of ignorance (or unconsciousness).

This attitude contrasts strangely with the still commoner and more striking idealization of the past, which is praised not merely as the "good old days" but as the Golden Age-and not just by uneducated and superstitious people, but by all those legions of theosophical enthusiasts who resolutely believe in the former existence and lofty civilization of Atlantis.

Anyone who belongs to a sphere of culture that seeks the perfect state somewhere in the past must feel very queerly indeed when confronted by the figure of the trickster. He is a forerunner of the saviour, and, like him, God, man, and animal at once. He is both subhuman and superhuman, a bestial and divine being, whose chief and most alarming characteristic is his unconsciousness. Because of it he is deserted by his (evidently human) companions, which seems to indicate that he has fallen below their level of consciousness. He is so unconscious of himself that his body is not a unity, and his two hands fight each other. He takes his anus off and entrusts it with a special task. Even his sex is optional despite its phallic qualities: he can turn himself into a woman and bear children. From his penis he makes all kinds of useful plants. This is a reference to his original nature as a Creator, for the world is made from the body of a god.

On the other hand he is in many respects stupider than the animals, and gets into one ridiculous scrape after another. Although he is not really evil, he does the most atrocious things from sheer unconsciousness and unrelatedness. His imprisonment in animal unconsciousness is suggested by the episode where he gets his head caught inside the skull of an elk, and the next episode shows how he overcomes this condition by imprisoning the head of a hawk inside his own rectum. True, he sinks back into the former condition immediately afterwards, by falling under the ice, and is outwitted time after time by the animals, but in the end he succeeds in tricking the cunning coyote, and this brings back to him his saviour nature. The trickster is a primitive "cosmic" being of divine-animal nature, on the one hand superior to man because of his superhuman qualities, and on the other hand inferior to him because of his unreason and unconsciousness. He is no match for the animals either, because of his extraordinary clumsiness and lack of instinct. These defects are the marks of his human nature, which is not so well adapted to the environment as the animal’s but, instead, has prospects of a much higher development of consciousness based on a considerable eagerness to learn, as is duly emphasized in the myth.

What the repeated telling of the myth signifies is the therapeutic anamnesis of contents which, for reasons still to be discussed, should never be forgotten for long. If they were nothing but the remnants of an inferior state it would be understandable if man turned his attention away from them, feeling that their reappearance was a nuisance. This is evidently by no means the case, since the trickster has been a source of amusement right down to civilized times, where he can still be recognized in the carnival figures of Pulcinella and the clown. That is one important reason for his still continuing to function. But it is not the only one, and certainly not the reason why this reflection of an extremely primitive state of consciousness solidified into a mythological personage. Mere vestiges of an early state that is dying out usually lose their energy at an increasing rate, otherwise they would never disappear. The last thing we would expect is that they would have the strength to solidify into a mythological figure with its own cycle of legends—unless, of course, they received energy from outside, in this case from a higher level of consciousness or from sources in the unconscious which are not yet exhausted. To take a legitimate parallel from the psychology of the individual, namely the

appearance of an impressive shadow figure antagonistically confronting a personal consciousness: this figure does not appear merely because it still exists in the individual, but because it rests on a dynamism whose existence can only be explained in terms of his actual situation, for instance because the shadow is so disagreeable to his ego-consciousness that it has to be repressed into the unconscious. This explanation does not quite meet the case here, because the trickster obviously represents a vanishing level of consciousness which increasingly lacks the power to take express and assert itself. Furthermore, repression would prevent it from vanishing, because repressed contents are the very ones that have the best chance of survival, as we know from experience that nothing is corrected in the unconscious. Lastly, the story of the trickster is not in the least disagreeable to the Winnebago consciousness or incompatible with it but, on the contrary, pleasurable and therefore not conducive to repression. It looks, therefore, as if the myth were actively sustained and fostered by consciousness. This may well be so, since that is the best and most successful method of keeping the shadow figure conscious and subjecting it to conscious criticism. Although, to begin with, this criticism has more the character of a positive evaluation, we may expect that with the progressive development of consciousness the cruder aspects of the myth will gradually fall away, even if the danger of its rapid disappearance under the stress of white civilization did not exist. We have often seen how certain customs, originally cruel or obscene, became mere vestiges in the course of time.

The process of rendering this motif harmless takes an extremely long time, as its history shows; one can still detect traces of it even at a high level of civilization. Its longevity could also be explained by the strength and vitality of the state of consciousness described in the myth, and by the secret attraction and fascination this has for the conscious mind. Although purely causal hypotheses in the biological sphere are not as a rule very satisfactory, due weight must nevertheless be given to the fact that in the case of the trickster a higher level of consciousness has covered up a lower one, and that the latter was already in retreat. His recollection, however, is mainly due to the interest which the conscious mind brings to bear on him, the inevitable concomitant being, as we have seen, the gradual civilizing, i.e., assimilation, of a primitive daemonic figure who was originally autonomous and even capable of causing possession.

To supplement the causal approach by a final one therefore enables us to arrive at more meaningful interpretations not only in medical psychology, where we are concerned with individual fantasies originating in the unconscious, but also in the case of collective fantasies, that is myths and fairytales.

As Radin points out, the civilizing process begins within the framework of the trickster cycle itself, and this is a clear indication that the original state has been overcome. At any rate the marks of deepest unconsciousness fall away from him; instead of acting in a brutal, savage, stupid, and senseless fashion, the trickster’s behaviour towards the end of the cycle becomes quite useful and sensible. The devaluation of his earlier unconsciousness is apparent even in the myth, and one wonders what has happened to his evil qualities. The naive reader may imagine that when the dark aspects disappear they are no longer there in reality. But that is not the case at all, as experience shows. ’What actually happens is that the conscious mind is then able to free itself from the fascination of evil and is no longer obliged to live it compulsively. The darkness and the evil have not gone up in smoke, they have merely withdrawn into the unconscious owing to loss of energy, where they remain unconscious so long as all is well with the conscious. But if the conscious should find itself in a critical or doubtful situation, then it soon becomes apparent that the shadow has not dissolved into nothing but is only waiting for a favourable opportunity to reappear as a projection upon one’s neighbour.

If this trick is successful, there is immediately created between them that world of primordial darkness where everything that is characteristic of the trickster can happen-even on the highest plane of civilization. The best examples of these "monkey tricks," as popular speech aptly and truthfully sums up this state of affairs in which everything goes wrong and nothing intelligent happens except by mistake at the last moment, are naturally to be found in politics.

The so-called civilized man has forgotten the trickster. He remembers him only figuratively and metaphorically, when, irritated by his own ineptitude, he speaks of fate playing tricks on him or of things being bewitched. He never suspects that his own hidden and apparently harmless shadow has qualities whose dangerousness exceeds his wildest dreams. As soon as people get together in masses and submerge the individual, the shadow is mobilized, and, as history shows, may even be personified and incarnated.

The disastrous idea that everything comes to the human psyche from outside and that it is born a tabula rasa is responsible for the erroneous belief that under normal circumstances the individual is in perfect order. He then looks to the State for salvation, and makes society pay for his inefficiency. He thinks the meaning of existence would be discovered if food and clothing were delivered to him gratis on his own doorstep, or if everybody possessed an automobile. Such are the puerilities that rise up in place of an unconscious shadow and keep it unconscious. As a result of these prejudices, the individual feels totally dependent on his environment and loses all capacity for introspection. In this way his code of ethics is replaced by a knowledge of what is permitted or forbidden or ordered. How, under these circumstances, can one expect a soldier to subject an order received from a superior to ethical scrutiny? He has not yet made the discovery that he might be capable of spontaneous ethical impulses, and of performing them-even when no one is looking.

From this point of view we can see why the myth of the trickster was preserved and developed: like many other myths, it was supposed to have a therapeutic effect. It holds the earlier low intellectual and moral level before the eyes of the more highly developed individual, so that he shall not forget how things looked yesterday. We like to imagine that something which we do not understand does not help us in any way. But that is not always so. Seldom does a man understand with his head alone, least of all when he is a primitive. Because of its numinosity the myth has a direct effect on the unconscious, no matter whether it is understood or not. The fact that its repeated telling has not long since become obsolete can, I believe, be explained by its usefulness. The explanation is rather difficult because two contrary tendencies are at work: the desire on the one hand to get out of the earlier condition and on the other hand not to forget it.15 Apparently Radin has also felt this difficulty, for he says: "Viewed psychologically, it might be contended that the history of civilization is largely the account of the attempts of man to forget his transformation from an animal into a human being." 16 A few pages further on he says (with reference to the Golden Age): "So stubborn a refusal to forget is not an accident." 17 And it is also no accident that we are forced to contradict ourselves as soon as we try to formulate man’s paradoxical attitude to myth. Even the most enlightened of us will set up a Christmas-tree for his children without having the least idea what this custom means, and is invariably disposed to nip any attempt at interpretation in the bud. It is really astonishing to see how many so-called superstitions are rampant nowadays in town and country alike, but if one took hold of the individual and asked him, loudly and clearly, "Do you believe in ghosts? in witches? in spells and magic?" he would deny it indignantly. It is a hundred to one he has never heard of such things and thinks it all rubbish. But in secret he is all for it, just like a jungle-dweller. The public knows very little of these things anyway, for everyone is convinced that in our enlightened society

that kind of superstition has long since been eradicated, and it is part of the general convention to act as though one had never heard of such things, not to mention believing in them.

But nothing is ever lost, not even the blood pact with the devil. Outwardly it is forgotten, but inwardly not at all. We act like the natives on the southern slopes of Mount Elgon, in East Africa, one of whom accompanied me part of the way into the bush. At a fork in the path we came upon a brand new "ghost trap," beautifully got up like a little hut, near the cave where he lived with his family. I asked him if he had made it. He denied it with all the signs of extreme agitation, asserting that only children would make such a "ju-ju." Whereupon he gave the hut a kick, and the whole thing fell to pieces.

This is exactly the reaction we can observe in Europe today. Outwardly people are more or less civilized, but inwardly they are still primitives. Something in man is profoundly disinclined to give up his beginnings, and something else believes it has long since got beyond all that. This contradiction was once brought home to me in the most drastic manner when I was watching a "Strudel" (a sort of local witch-doctor) taking the spell off a stable. The stable was situated immediately beside the Gotthard railway line, and several international expresses sped past during the ceremony. Their occupants would hardly have suspected that a primitive ritual was being performed a few yards away.

The conflict between the two dimensions of consciousness is simply an expression of the polaristic structure of the psyche, which like any other energic system is dependent on the tension of opposites. That is also why there are no general psychological propositions which could not just as well be reversed; indeed, their reversibility proves their validity. We should never forget that in any psychological discussion we are not saying anything about the psyche, but that the psyche is always speaking about itself. It is no use thinking we can ever get beyond the psyche by means of the "mind," even though the mind asserts that it is not dependent on the psyche. How could it prove that? We can say, if we like, that one statement comes from the psyche, is psychic and nothing but psychic, and that another comes from the mind, is "spiritual" and therefore superior to the psychic one. Both are mere assertions based on the postulates of belief.

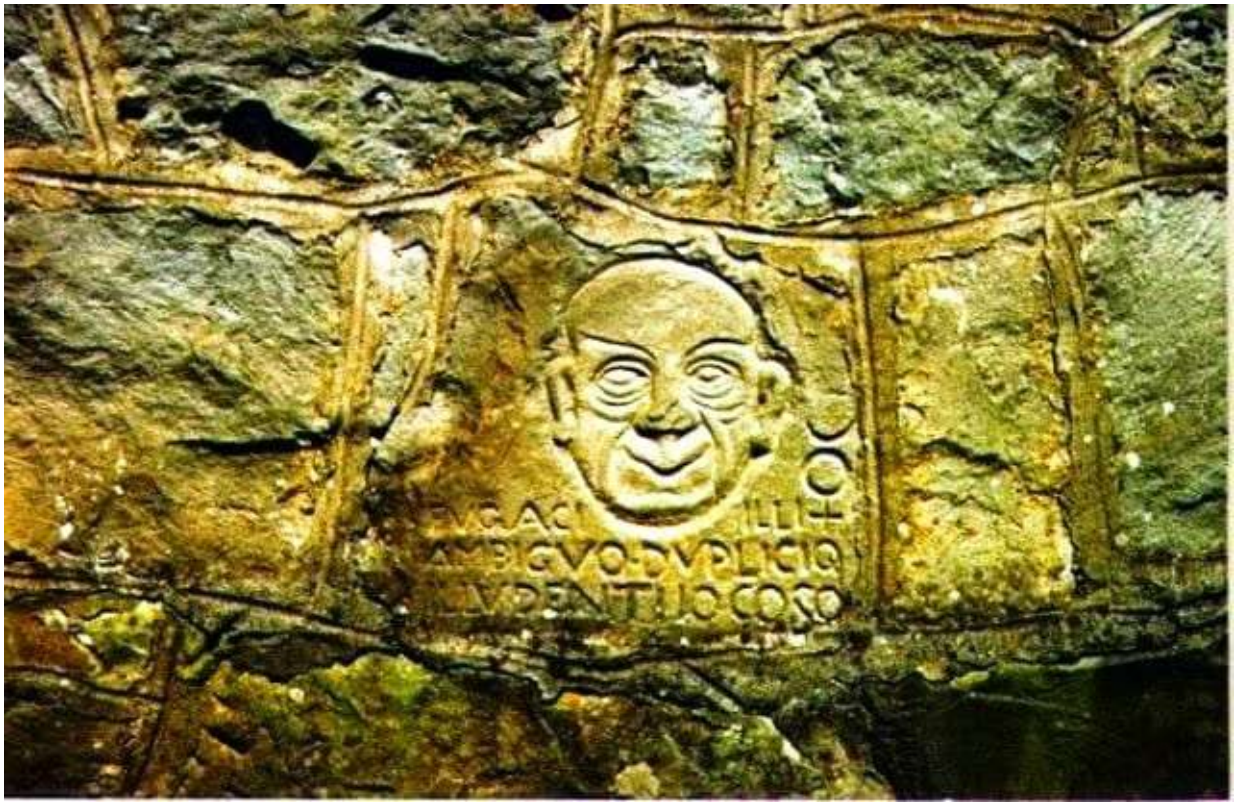
The fact is, that this old trichotomous hierarchy of psychic contents (hylic, psychic, and pneumatic) represents the polaristic structure of the psyche, which is the only immediate object of experience. The unity of our psychic nature lies in the middle, just as the living unity of the waterfall appears in the dynamic connection between above and below. Thus, the living effect of the myth is experienced when a higher consciousness, rejoicing in its freedom and independence, is confronted by the autonomy of a mythological figure and yet cannot flee from its fascination, but must pay tribute to the overwhelming impression. The figure works, because secretly it participates in the observer’s psyche and appears as its reflection, though it is not recognized as such. It is split off from his consciousness and consequently behaves like an autonomous personality. The trickster is a collective shadow figure, a summation of all the inferior traits of character in individuals. And since the individual shadow is never absent as a component of personality, the collective figure can construct itself out of it continually. Not always, of course, as a mythological figure, but, in consequence of the increasing repression and neglect of the original mythologems, as a corresponding projection on other social groups and nations.

If we take the trickster as a parallel of the individual shadow, then the question arises whether that trend towards meaning, which we saw in the trickster myth, can also be

observed in the subjective and personal shadow. Since this shadow frequently appears in the phenomenology of dreams as a well-defined figure, we can answer this question positively: the shadow, although by definition a negative figure, sometimes has certain clearly discernible traits and associations which point to a quite different background. It is as though he were hiding meaningful contents under an unprepossessing exterior. Experience confirms this; and what is more important, the things that are hidden usually consist of increasingly numinous figures. The one standing closest behind the shadow is the anima,18 who is endowed with considerable powers of fascination and possession. She often appears in rather too youthful form, and hides in her turn the powerful archetype of the wise old man (sage, magician, king, etc.). The series could be extended, but it would be pointless to do so, as psychologically one only understands what one has experienced oneself. The concepts of complex psychology are, in essence, not intellectual formulations but names for certain areas of experience, and though they can be described they remain dead and irrepresentable to anyone who has not experienced them. Thus, I have noticed that people usually have not much difficulty in picturing to themselves what is meant by the shadow, even if they would have preferred instead a bit of Latin or Greek jargon that sounds more "scientific." But it costs them enormous difficulties to understand what the anima is. They accept her easily enough when she appears in novels or as a film star, but she is not understood at all when it comes to seeing the role she plays in their own lives, because she sums up everything that a man can never get the better of and never finishes coping with. Therefore it remains in a perpetual state of emotionality which must not be touched. The degree of unconsciousness one meets with in this connection is, to put it mildly, astounding. Hence it is practically impossible to get a man who is afraid of his own femininity to understand what is meant by the anima.

Actually, it is not surprising that this should be so, since even the most rudimentary insight into the shadow sometimes causes the greatest difficulties for the modern European. But since the shadow is the figure nearest his consciousness and the least explosive one, it is also the first component of personality to come up in an analysis of the unconscious. A minatory and ridiculous figure, he stands at the very beginning of the way of individuation, posing the deceptively easy riddle of the Sphinx, or grimly demanding answer to a "quaestio crocodilina."

If, at the end of the trickster myth, the saviour is hinted at, this comforting premonition or hope means that some calamity or other has happened and been consciously understood. Only out of disaster can the longing for the saviour arise—in other words, the recognition and unavoidable integration of the shadow create such a harrowing situation that nobody but [3]



1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2019/11/18/on-the-psychology-of-the-trickster-figure-c-g-jung/fox/
3. https://carljungdepthpsychologysite.blog/2019/11/18/on-the-psychology-of-the-trickster-figure-c-g-jung/eba6a-trickster/

Jung, Evans-Wentz and various other gurus by William McGuire (2022-11-08 04:11)

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[1]Carl Jung Depth Psychology Facebook Group

[2]Jung, Evans-Wentz and other Gurus

Jung, Evans-Wentz and various other gurus

Abstract: How did Jung become deeply concerned with Asian religions and particu- larly with the Tibetan Buddhism of a Welshman from Trenton, New Jersey? Could that man be considered one of Jung's gurus? This essay begins six years after Jung, at twenty, was admitted to the medical school of Basel University and became a member of the Zofingiaverein, a student society. The next year he gave the first of a series of lectures on the interpretation of Christ as the model of the 'god-man', like the Apostle Paul, Confucius, Zoroaster and the Buddha, who was 'drummed into the Hindu boy'. (Jung's Zofingia Lectures were discovered only after his death, in 1961, and were pub- lished in English in 1983). The present essay discusses Jung's early Buddhist interest as displayed in *The Psychology of the Unconscious* (finally, in a revision, entitled *Symbols of Transformation*), in *Psychological Types* and later in his foreword of the Wilhelm translation of the *I Ching*. Jung was influenced by the gurus Richard Wilhelm and his son Hellmut, the scholar J. W. Hauer (with whom he later broke off relations because of Hauer's Nazi politics), the indologist Heinrich Zimmer, and the Zen master

1. T. Suzuki. Walter Yeeling Wentz was born in Trenton in 1878 and brought up in his family's theosophist faith. The Wentzes moved to San Diego in 1900, and Walter added his mother's Celtic surname, Evans, to the German Wentz. He was educated at Stanford University and travelled in Europe, studying Celtic folklore, and widely in the Near East, Tibet, India, and Oxford – studying religions everywhere and editing Tibetan books. He lived his last decades in San Diego and conducted a correspondence with Jung, while living in a cheap hotel, or in an ashram.

In 1901, at twenty-three – almost the same age Jung was when he lectured to his Zofingians – Walter Yeeling Evans-Wentz entered the new Stanford University. He became a scholar of religion and, most deeply, of Buddhism and theoso- phy. His path would cross Jung's only in the 1930s, though both had become immersed in the religions of Asia many years earlier. I want to dwell not only on Evans-Wentz and Buddhism, but also on some of the other scholars of Eastern religion who influenced Jung – who, in a sense, were his gurus.

In the fall of 1909, after Jung had returned from his visit to the United States with Freud, his interest in mythology was kindled by the works of Friedrich Creuzer, an early nineteenth century scholar of esoteric religions.

Jung's acquaintance with Creuzer's writings and other such works led him more deeply

into Buddhism, among other such byways. At the time he was working on *Wandlungen und Symbole der Libido* (*Psychology of the Uncon- scious*). And his correspondence then with Freud offers much testimony to these concerns. (One thinks of Freud's famous comment: 'In you the tempest rages; it comes to me as distant thunder'.) Jung had been transfixed by the story of the Buddha's birth, as told in Sir Edwin Arnold's poem, 'The Light of Asia', and by the example of the young Buddha, 'who renounced all the luxury of his home in order to go out into the world and live his destiny to the full'. Jung considers this a parallel to Christ's withdrawing from his family, as told in the gospel of Matthew. And, from the Buddha's discourses, he quotes that 'it is our own repressed desires that stick like arrows in our flesh'. Throughout *Symbols of Transformation* (to use the later title) we also find many references to the Hindu classics: the *Upanishads*, and so on. (Jung's own library eventually contained nearly all of the fifty volumes of the Sacred Books of the East.) He discovered Mithraism, which had roots in India and Persia, and he dwelt on that militaristic cult at length.

During Jung's so-called 'fallow period', from 191*3* to about 1918, he was buried in the preparatory work for *Psychological Types* – 'pursuing his inner images', he wrote. (Ellenberger's term for this phase was 'a creative illness'.) During the war years, he was commandant of an Alpine camp for interned British soldiers. This was the time when, every morning upon rising, Jung sketched a mandala, a common symbol in Asian religions, which he realized was an expression of the self. And he was studiously reading Schopenhauer, a sure avenue to Buddhism, as he observed in a 1918 article on 'The role of the unconscious'. The original versions of the *Two Essays on Analytical Psychology* were written during this period, but they were mainly clinical; a few allusions to Buddhism were added in the later revisions. During this period he happened upon the James Legge English translation of the *I Ching, or Book of Changes* – he doesn't tell us how or when, but it was before he had met Richard Wilhelm, in the early nineteen twenties, at Count Keyserling's 'School of Wisdom', at Darmstadt. The original German edition of *Types* appeared in 1921 and the English translation

(by H. Godwin Baynes) in 1923 – with a subtitle said to have been added by Baynes: *The Psychology of Individuation*. This has been one of the best known of Jung's books, and it is rich in cultural and religious material. The religions of Asia certainly turn up. Schopenhauer is again present, and his doctrine of deliverance, we are told, is essentially Buddhist. 'For an illuminating view into the Oriental attitude', Jung turns to the problem of opposites in the Hindu classics and in the ancient folk religion, Taoism. There are eleven mean- ings of *tao*, he tells us: way, method, principle, natural force, life force, the regulated processes of nature, the idea of the world, the prime cause of all phenomena, the right, the good, and the moral order. And *tao* is composed of the fundamental pair of opposites, *yang* and *yin* – all terms that have entered the glossary of Jungian psychology.

In 1923, Jung invited Wilhelm to visit Zürich to lecture at the Psychology Club on the *I Ching* – or *I Ging*, its title in German. The next year, when Wilhelm's translation was published, Jung immediately acquired a copy (surely a gift from Wilhelm), which became a key text for him. Wilhelm, by then a close friend, taught him its secrets, as well as those of another Taoist classic, *The Secret of the Golden Flower*, which was published in German (in Wilhelm's trans- lation), in 1929, with Jung's notes and discussion of the text, and a 'European commentary'. The volume included black and white plates of mandalas painted by Jung, some of which were inspired by these Chinese classics. This was the first time Jung devoted his writing entirely to an aspect of Asian religion. When the volume appeared two years later in Cary Baynes's translation, it also included Jung's memorial address for Wilhelm, who had died in the spring of 1930. Jung's account of his friendship with Wilhelm is printed as an appendix to *Memories, Dreams, Reflections* (1963). Richard Wilhelm's son Hellmut, a professor of sinology at the University of Washington, brought translations of other works on the *I Ching* into the Bollingen Series.

Jung had lectured at the Psychology Club on Indian parallels to yoga in 1930. In autumn

1932, with a German indologist, J. W. Hauer, he gave a sem- inar on *The Psychology of Kundalini Yoga*. First, Hauer delivered six lectures in English and German, and then Jung followed with four English lectures of psychological interpretation. Heinrich Zimmer, who attended the seminar, described Hauer as 'most unreliable as a scholar and as a character as well, but endowed with a demonic, erratic vitality made up of primitive resistances and ambitions [that] drew the attention of doctors-psychiatrists-psychologists to the subject of yoga'. Barbara Hannah commented on the seminar: 'As always happens when... Indian philosophy is placed before a European audience, we all got terribly out of ourselves and confused . . . but Jung's psychological commentary on Hauer's lectures . . . got us all back'.

In 1996, Princeton University Press published the Kundalini seminar in the Bollingen Se- ries. Its editor, Sonu Shamdasani, contributed an historical intro- duction of some thirty pages, entitled 'Jung's Journey to the East', in which he also discusses Hauer's later turn toward Nazism and Jung's break with him.

One could think of Wilhelm and Zimmer as gurus for Jung, and one may also say that Jung was a guru for Zimmer. They first met in early 1932, well before the Kundalini seminar at the Club, where Zimmer had been invited to lecture on the psychology of yoga. In a talk that Zimmer gave ten years later at the New York Psychology Club, he told how his first encounter with Jung featured a generous drop of gin that Jung was pouring into Zimmer's glass of lemon squash. One must read Zimmer's account, with a smile, to experience the full force of the event. Be that as it may, the friendship was launched, based on the common bond of mythological scholarship and eastern religion. In 1933 Zimmer delivered the first lecture, on Tantra Yoga, at the first Eranos Conference, near Ascona, Switzerland; Jung spoke on individuation. Over the years of Eranos that followed, Jung's knowledge of Indian mythology was enriched by Zimmer's lectures on Hindu myths and symbols, the Hindu world mother, and Hindu death and rebirth.

In 1938, the Nazi persecution of Jews was becoming more severe, and Zimmer, whose wife, Christiana, was partly of Jewish descent, moved his family to Oxford, where for a year he lectured at the university. In June 1940, the Zimmers sailed for New York, in a zigzagging convoy to escape German submarines, and settled in New Rochelle, New York. Heinrich Zimmer immediately Amer- icanized himself, became Henry R. Zimmer, learned American lingo, and taught at Columbia University. He was active in the New York Jungian community and played an important role in establishing the Bollingen Foundation and the Bollingen Series. In spring 1941, he and Christiana drove across country to California, and he gave a seminar on Indian religion, Irish folklore, Tarot cards, and other of his enthusiasms to a group of Jungian analysts at the Whitneys' place in Inverness. In March 1943 Zimmer died suddenly in New York of pneumonia. Subsequently, Jung wrote an introductory essay for Zimmer's *The Holy Men of India*. And Joseph Campbell, who had been Zimmer's student at Columbia, edited four valuable books in the Bollingen Series, on Buddhist and Hindu art and religion, shaped from Zimmer's lecture notes and fragmentary manuscripts.

Jung found yet another Asian guru among the lecturers at Eranos: Daisetz Teitaro Suzuki, the Zen Buddhist master. Jung wrote an extended foreword to Suzuki's *Introduction to Zen Buddhism*. And when Suzuki lectured at Eranos, he was Frau Froebe's guest in an apartment over the lecture hall. Zen devotees created a problem by climbing the stairs to leave flowers or ask for a cup of the master's bath water. At the end of the conference, after the other speakers had left, Suzuki lingered at Casa Eranos to watch the rise of the full moon reflected in Lago Maggiore.

Let us now return to this other unlikely guru of Jung's. Walter Yeeling Wentz was born on February 2, 1878, in Trenton, the capital of New Jersey. (His well-to-do protestant family was said to be of Welsh ancestry.) There he spent his childhood and his schooling, up to

the second year of high school. He dropped out, and having decided to become a journalist, he took business courses in Trenton and, oddly, in Jacksonville, Florida, while his family was vacationing in nearby Pablo Beach. Then, like Mark Twain, he worked his way across country, pausing for jobs on small-own newspapers. Meanwhile, his family had gone west and settled in La Mesa, a suburb of San Diego, and his father went into real estate. Young Walter joined them, gave up journal- ism, and opted for higher education. In 1901, he moved up to Palo Alto and applied to the new Stanford University. (Around that time he had taken a break for a steamship cruise from San Diego to San Francisco and wrote a poetic account of the three-day trip, most admiring of the Golden Gate. His travel log is preserved in the Stanford archives.) To make up for his deficient education, he studied under tutors, was accepted by Stanford, and graduated in 1906, a member of Phi Beta Kappa and founder of the Social Service Club, devoted to high spiritual ideals and good works. In spring of that year, when the disastrous San Andreas earthquake of 1906 demolished many of the university's buildings, Wentz led students in helping victims with food and shelter.

Staying on for graduate work at Stanford, Wentz studied philosophy under William James, who was a visiting professor and – to Walter's satisfaction – fostered an interest in the study of religious experience and the idea of a panpsychic reality permeating all of human existence. After earning his MA, in June 1907, Wentz went to France and studied Celtic folklore at the University of Rennes in Brittany. He earned a doctorate in 1909 and affirmed his part- Celtic (Welsh) ancestry by adding 'Evans' to his name. He continued his Celtic studies at Oxford University, where he took a degree in anthropology for studies in Celtic folklore and religion. Sometime during his early years he had embraced theosophy and had wanted to spend his life in Point Loma, but when a neighbouring theosophist told him his karma was in the East, he decided that it was the East for him. He acquired many books by and about Madame Blavatsky, Annie Besant, Colonel Olcott, and others, which are now in the Stanford Library. And he remained a devout theosophist the rest of his life.

In 1911 Oxford University Press published Evans-Wentz's first book, *The Fairy-Faith in Celtic Countries*. His father's business success in California enabled Walter to travel extensively between 1911 and 1917, documenting the religious experiences of many peoples, in the Mediterranean countries and in Egypt, where he lived for three years, studying Islam, Coptic Christianity, and the religion of the Pharaonic dynasties. In 1917, he began a five-year sojourn in India, Ceylon (where he published books on the doctrine of rebirth), and most importantly in Sikkim, a small Himalayan kingdom between Nepal and Bhutan, most of whose people are Tibetan Buddhists. Evans-Wentz spent those years, not in theoretical study but rather in living the religion. He wanted to experience the life of the people. According to a Stanford biographer:

He climbed mountains with pilgrims who were imploring the deities to cure them of their maladies, visited various ashrams, and became a Buddhist novice monk in Sikkim... Despite his close proximity to the religious rituals of the people, he always remained the carefully trained anthropologist who evaluated his data in a scholarly manner, attempting to illuminate the Buddhist religious experience in the light of Western religious phenomena.

During Evans-Wentz's years as a monk in Sikkim, he was introduced to the Lama Kazi Dawa-Samdup (oddly, by the chief of police of Darjeeling) and recognized him as a Buddhist scholar whose piety was beyond question. The Lama was the headmaster of the Maharajah's Bhutia Boarding School for Sikkimese boys of good Tibetan ancestry, knew English, and was laboriously translating the *Bardol Thodol* from the Tibetan. He took Evans-Wentz as his student, and Evans-Wentz became his editor and entitled the work *The Tibetan Book of the Dead*. (The Tibetan title means 'Liberation by Hearing on the After-Death Plane' – a possible inspiration, the original title *of The Egyptian Book of the Dead* is 'The Coming Forth of Day'.) The Lama called his editor 'his living English dictionary', and Evans-Wentz declared, with due

modesty, ‘Indeed the editor had been little more than this, for his knowledge of Tibetan was almost nothing’. One is inclined to doubt that.

Subsequently, the Lama was appointed lecturer in Tibetan at the University of Calcutta. But, we learn from Evans-Wentz, ‘very unfortunately, as is usual with peoples habituated to the Himalayan regions, he lost his health com- pletely in the tropical climate of Calcutta, and departed from this world on the twenty-second day of March 1922’.

While Evans-Wentz was still in Sikkim, he began writing ‘Some Notes for an Autobiography’, a lengthy handwritten work. It opens:

The records which this book contains are those of one who has sought to lift the Veil that hides the Great Mystery – Life. He has acknowledged no law higher than that of his own inner Conscience. He has claimed no country other than that of the world. He has striven to love all mankind of all nations and races and faiths.

And further along he wrote:

Life itself has been experiment. Death has lost for him its terrors, even as Birth has. The Truth which he has gathered has been gathered not for himself alone, but for all who are seeking after Truth... To them he offers this, the Book of his Pilgrimage.

And so on for many pages. This document has been preserved in the Point Loma Theosophical Archive.

Evans-Wentz devoted five years to preparing the first edition of the *Tibetan Book of the Dead*, living off and on in India, in Oxford (at Jesus College), and in San Diego, where his

business properties, inherited from his father, were centred. His estate at that time was around one hundred thousand dollars. He also owned land southeast of the city, on the Mexican border, and properties in India. During the nineteen-twenties, Evans-Wentz established a School for Research in Oriental Religions and Philosophies at Almora, in the Himalayan foothills northeast of New Delhi, and for much of his life he returned to Almora every summer.

In October 1927, Evans-Wentz wrote to the president of Stanford University, Ray Lyman Wilbur, proposing to establish an American-Oriental Educational Trust, which was to support his school in Almora and also to fund a lecture- ship at Stanford in oriental religion, philosophy, and ethics. The Evans-Wentz lecture is still given annually, and many distinguished scholars of Asian reli- gion have been on its programmes.

Oxford published *The Tibetan Book of the Dead* in 1928, and in closing his preface to this first edition Evans-Wentz wrote:

This book is sent forth to the world, in the hope that it may contribute something to the sum total of right Knowledge, and serve as one more spiritual strand in an unbreakable bond of good will and universal peace, binding East and West together in mutual understanding, and in love such as overleaps every barrier of creed and race.

That was written at Jesus College, Oxford, on Easter 1927. He was then at work on completing a Swiss-German edition of *Das Tibetanische Totenbuch*, with Jung's expressly commissioned psychological commentary (*Einführung*), and the entirety of Evans-Wentz's text translated into German by one Louise Goepfert March. It was finally published by Rascher Verlag in 1935.

The Eranos conferences at Ascona, which as we know were founded and led by Olga Froebe-Kapteyn, began in 1933. In August 1934, Jung invited Evans- Wentz to the Tagung

(no doubt a the behest of Frau Froebe). Evans-Wentz replied from Oxford, declining because 'unfortunately, my time in England is definitely limited and every bit of it will be needed if I am to complete my forthcoming book before I depart from Oxford for India With every good

wish to Madame Froebe Kapteyn, as to yourself, and to all who are shortly to assemble at Ascona'. Evans-Wentz would have been the ideal speaker on Frau Froebe's podium, and she vainly extended her invitation again more than once. Unhappily for her, he was not a speaker and did not wish to be.

Nineteen thirty-five was the year of Jung's Tavistock Lectures in London, from September 30 to October 4. His familiarity with *The Tibetan Book of the Dead* is shown by his reply when a physician in the audience asked him to comment on a child's dream. Jung said, ' you find with many children an

awareness of the contents of the collective unconscious, a fact which in some Eastern beliefs is interpreted as reminiscence of a former existence. Tibetan philosophy, for instance, speaks of the "Bardo"existence and of the condition of the mind between death and birth' – and he cited Evans-Wentz's book in its first edition.

Jung's next few years were crowded: he founded and presided over the Swiss Association for Practical Psychology, took up his professorship at the ETH, struggled with the difficulties of the International Medical Society for Psychotherapy, and lectured at Harvard, Yale, and Bailey Island. His three- month sojourn in India and Ceylon with Fowler McCormick was his next adventure.

In December 1937 they disembarked in Bombay and travelled on to New Delhi, Sanchi, Mysore, Allahabad, Darjeeling, Orissa, Calcutta, et al., while Professor Jung received honorary

degrees along the way. The expedition ended in Ceylon, where they took ship for home in early spring. One might wonder why, during this sweep over India, they didn't meet up with Evans-Wentz, but he was then in Oxford where, because of the libraries, he preferred to work. They did meet in Oxford in July of 1938, when Jung was there as president of the International Medical Congress for Psychotherapy and received an honorary Doctorate of Science. (Evans-Wentz had received the same degree from Oxford in 1931.)

As time went by, Evans-Wentz continued sharing out his visits to India, Oxford, and Egypt, where he had a retreat on the outskirts of Cairo. He did return sporadically to San Diego, and he kept a room in the Keystone Hotel, an ordinary lodging in a very ordinary part of the city.

The correspondence of Jung and Evans-Wentz resumed with an exchange in November 1938. Jung agreed to write another psychological commentary, this one for *The Tibetan Book of the Great Liberation*. Evans-Wentz had com- pleted his texts and sent the typescript to Jung, who surmised that he could finish the commentary by July 1939. Meanwhile, Evans-Wentz was in Dorset, England, visiting E. T. Sturdy, a Sanskrit scholar and translator, who for many years had been his collaborator. 'He is much interested in psychology', Evans- Wentz wrote to Jung, and 'he is inclined to dissent from your use of the term 'unconscious', inasmuch as he says there is nothing really non-conscious, not even the single cell; and he prefers the term 'superconscious'.'

A synopsis of Jung's lengthy response need not be offered, as his letter to Evans-Wentz is to be found in the first volume of the Adler/Jaffé edition of Jung's *Letters*. It had reached Evans-Wentz in Cairo on January 4, 1939, he had forwarded it to Sturdy in Dorset, and Sturdy had responded with comments which, unfortunately or not, haven't been preserved. Evans-Wentz described his friend as 'one of the most serious thinkers in England; and inasmuch as he has carried on research in India among *yogins* and philosophers, his views are 'original and

worthwhile'. Jung sent Evans-Wentz his response (of February 9) to Sturdy's response, and it is also in the *Letters* – three salty pages, including these final words:

Thus agnosticism is my duty as a scientist, I don't compete with confessions of reli- gious creeds. I never claimed to be a metaphysician. We have too many of them already and too few are really believed.

Sturdy, oddly, had taken issue with some ideas of Evans-Wentz and recom- mended that he read a little book called *Einstein and the Universe*.

Jung did finish the commentary in May 1939. 'I'm afraid I have written per- haps too much', he wrote, 'but the subject interested me and it made me think furiously . . . I naturally carry on with my own work here, as I do not feel dis- turbed by all the political madness that is going on around Switzerland. Being an alienist I was trained to live in a mad-house!' In July the typescript reached Evans-Wentz in Almora. He immediately read it twice.

It is a most valuable contribution to the advancement of learning and of right under- standing between Occident and Orient . . . Among your writings it is distinctive and, as you have said, will make the book intelligible to all classes ... It was to be of far- reaching importance for students to realize, as you do, the intimate relationship between the Eastern concept of the 'one Mind' and the Western concept of the unconscious.

And then: 'If the war does not come by mid-August – and I do not think it will – I may return to Oxford to see the book through'. But on December 27, Evans-Wentz wrote that 'We are postponing the publication of the book owing to the war. If I return to the United States, we may publish the book there'.

In May 1949, Evans-Wentz sent an air letter to Jung from San Diego – he was back at the Keystone Hotel. And he never returned to Oxford or Almora. He wrote Jung cheerfully that the book would soon be going to press. 'Suitable paper, in adequate quantity, has not been until recently available'. *The Tibetan Book of the Great Liberation* was published four years later.

A second English edition of *The Tibetan Book of the Dead* had appeared in 1949, and when Evans-Wentz wrote his preface (again on Easter) at the request of his publisher, he sought to explain 'what the essential message is that the book holds for people so enamoured of this world's utilitarianism and physical existence and so fettered to bodily sensuousness as are the people of the Occident. The message is that the Art of Dying is quite as important as the Art of Living . . . ' and he continued with an eloquent sermon deploring that in America 'every effort is apt to be made by a materialistically inclined medical science to postpone and thereby to interfere with the death-process . . . ' In that same year, Oxford University Press had published his biography of Tibet's great Yogi Milarepa, who, he tells us, has died 'triumphantly, as do the saints and sages of all saving faiths throughout the ages'.

The story might have ended here, but in early 1950 Evans-Wentz airmailed Jung that, again with the encouragement of his publisher, he was planning a third edition of *The Tibetan Book of the Dead*. The second edition was almost out of print. With Jung's compliance, he got busy. He intended to return to Oxford, and if India were not in civil turmoil he would go to his Research Center at Almora. This never happened, perhaps for reasons of civil turmoil, if not for reasons of health. Negotiations with the Swiss publishers for rights to the original German version of Jung's commentary dragged on. Jung's patience was wearing out, as we learn from a letter he wrote to his friend and colleague James Kirsch, in California.

I have not heard of [the book's] fate for ages and am quite astonished to hear that it is already in the printer's press I presume that Evans [sic] is bristling with resistance against

my psychological point of view because, as every true Easterner, he believes that he has produced an eternal truth, but, with the whole of the East has, of course, never heard of a theory of cognition and of Immanuel Kant . . .

The third edition was finally published by Oxford, in 1957. Jung's psycho- logical commentary was translated by R. F. C. Hull; Dr Kirsch supplied a 'prefatory admonition' to the Occidental reader, explaining Jung's use of the word 'soul'; the forewords by Lama Anagorika Govinda and Sir John Woodruffe were brushed up; and Evans-Wentz's editorial apparatus was enlarged. He signed his preface in San Diego on Easter 1955.

The last letters between Jung and Evans-Wentz preserved in the Jung archives at the ETH were written in spring 1955. Jung said he had found the preface Evans-Wentz had sent him of the greatest interest, and he added a synchronistic note: 'It is a meaningful coincidence that at the same time your letter arrived I received the German translation of the Great Liberation'. Evans- Wentz wrote him that he had had news that the magazine *Tomorrow* wanted to print Jung's commentary from *The Great Liberation* for a fee of $250. Jung advised him to apply to the Bollingen Foundation, which controlled his pub- lishing rights. He and Evans-Wentz agreed to split the fee and donate it, respectively, to the Zürich Institute for Analytical Psychology and the Research Center in Almora. Evans-Wentz congratulated Jung on his eightieth birthday – on July 26 – and wished he could be in Zürich for the celebration, along with the other San Diegans who were attending. And, finally: 'May you be with us for many years to come, to add to the great store of wisdom which you have bequeathed to mankind'.

What sort of person was Evans-Wentz? A friend whose parents had known him in his prime in the theosophical world of San Diego described him as tall, slender, clean-shaven, living a rather austere, celibate, and yogic lifestyle. To quote:

Some would say he was a recluse, though not in the least shy or withdrawn. He was a dedicated theosophist his entire life. To many, an odd character, a solitary hermit living in an old hotel for those with little monetary means. Perhaps in the Himalayas he would have preferred a cave!

And furthermore:

He always wore the same suit and shoes. But he had a car, and once, when he was driving to Santa Barbara in the mid-fifties, he was stopped by a policeman. He had no identification with him at the time. He explained that he was a scholar of Tibetan Buddhism and a graduate of Oxford. The officer thought him a little crazy and took him to jail as a homeless vagrant. Evans-Wentz persuaded the authorities to phone the president of the San Diego Board of Education, who vouched for him, and he was released.

In his remaining years in San Diego, Evans-Wentz devoted himself to continuous writing, research, and good works. For example, he wrote to the Bollingen Foundation in 1957 urging that his friend Professor Chen-chi Chang's three- year grant for the translation of the songs of Milarepa be renewed for a second term. (The renewal was not approved.) He kept in touch with his Research Center in Almora, where a close Buddhist friend, Anagrika Govinda, was the caretaker. He prepared the arrangements for his estate to donate his papers, books, and keepsakes of Buddhist art to Stanford University. He wanted his 2,261 acres of land, fifty miles southeast of San Diego and west of Tecate Peak, to go to a private school for Oriental studies. The mountain top was to have a monument honouring the native people of this land. (The Yuma Indians called the peak 'Cuchama', meaning 'the exalted high place'.) Accord- ingly, his intentions were preserved in the theosophical archives at Point Loma.

In his last years he lived at the ashram of another close friend, Pramahansa Yogananda,

in Encinitas, where he was cared for by the monks until his death, on July 17, 1965. He died in a nursing home, was cremated, and was given a memorial service at the mortuary. A friend read the traditional liturgy from *The Tibetan Book of the Dead*. There were no immediate survivors.

Two years later, the California State Forestry Board voted acceptance of Evans-Wentz's gift of the Tecate land. He was described in the local paper as a sportsman who had wanted his land to be used for recreation, game preserva- tion, and forestry training. Today, part of it is a national forest and another part belongs to the Boy Scouts.

Response to William McGuire by John Beebe

On the back cover of Ken Winkler's little biography of Dr. Walter Evans-Wentz, *Pilgrim of the Clear Light* (Winkler 1982), a photograph shows the Tibetan scholar from Trenton, New Jersey standing happily alongside his teacher, the self-styled Lãma Kazi Dawa-Samdup, in flowery Tibetan costume, complete with cap. The cultural complex that is caught by this picture is striking, and sets off associations: one thinks immediately of the pictures of T. E. Lawrence, in Bedouin garb, as Lawrence of Arabia. In the manner of so many Westerners who made forays into 'Oriental' cultures in the early decades of the twentieth century, the explorer has surrendered his Western identity to that of the culture explored.

This is what C. G. Jung *didn't* do. Rather, throughout his prefaces to Evans- Wentz's translations of key Tibetan texts, and in the correspondence with Evans-Wentz and the letter to James Kirsch about Evans-Wentz that Bill McGuire has reviewed for us, Jung consistently asserted his own Western standpoint. In that sense, Jung's psychological commentaries, which led so many people to get interested in the sacred texts of the East, are more remarkable for what they don't do than for what they do do.

We should revisit his commentary on the *Tibetan Book of the Dead* (Jung 1935/1969). The Tibetan text itself is filled with a fascinating authoritative description of the passage of the person through various states of mind after death, culminating in the anxiety that directly attends rebirth into a new incarnation. Tibetan Buddhism specifies six transitional states of conscious- ness, called *bardos*, three of which are especially involved in the process of death and rebirth. In the service for the dead, a text specific to each of these *bardos* is read to accompany the dead person's transition through that *bardo*, which is revealed to be a new opportunity for the dead person to be liberated from the karmic obligation to reincarnate. Hence the truer title, *The Book of Liberation through Hearing in the Bardo* (Fremantle & Trungpa 1975).

The invitation to write a psychological commentary on such a text would seem a perfect occasion to formulate the intermediate quality of the strange states of mind that accompany the soul's journey to inner transformation. But in Jung's interpretation of the passage through the *bardo* realms we find no anticipation of Winnicott's concept of transitional space or of Victor Turner's notion of liminality, nor of Mircea Eliade's work on shamanism or Joseph Henderson's archetype of initiation – not even an anticipation of Kubler-Ross's recognition of the need for a therapy of the end of life that respects the stages of 'dying'. All of these potential discoveries might have been derived from this Eastern text, but they would have been imports, like printing and gunpowder and yoga and acupuncture – a Western 'use' of Eastern culture. Jung does not want to be an importer.

Rather he chooses to read *The Tibetan Book of the Dead* exactly backward, without any concession to a theosophical impulse to 'receive' the Eastern meaning. Today it can sound Kiplingesque to divide the world of discourse into 'West' and 'East,' and Jung's habit of speak- ing this way grates on post- colonial ears. I have chosen to remain within Jung's metaphor in order to develop what I think he means us to understand by it. Where Jung can instruct us with this metaphorical language lies in his understanding of the importance of clarifying one's own tradition before attempting to take aboard the assump- tions of another tradition. One could say that while most of Evans-Wentz's readers read the text East to West, Jung chose

to read it West to East. His mirror reading resists the dogmatic idea that the transitional states of mind the text describes exist in a set order or that their particular qualities suggest a set of purposes. Rather, he sees the different *bardos* as layers of depth that co-exist at all times in the unconscious, their only progressiveness being their different degrees of experience-nearness.

Jung's model of the mind-sets that make up the unconscious starts with the unfortunate state of hungering for life through rebirth that immediately precedes actual rebirth in the Tibetan system. This final intermediate state, the *Sidpa bardo*, is characterized by infantile lusts and hungers, very much the id as Freud described 'it' when referring to that level of the desire-filled unconscious that is nearest to our experience on an everyday basis. This for Jung is just the personal unconscious. In the Tibetan scheme, which moves from the moment of death to the moment of probable rebirth, the *Sidpa bardo* is preceded by the *Chönyid bardo*, a more contemplative state in which the reality of the transper- sonal world of the deities is envisioned. Jung sees the *Chönyid* as belonging to a deeper level of psyche than the *Sidpa*. The Tantric deities, both wrathful and peaceful, that fill the *Chönyid* Jung understands as the archetypes of the collec- tive unconscious. Sometimes called 'the *bardo* of the experience of reality,' the *Chönyid*'s reality is the reality of the psyche. Going on with this reverse reading of the Tibetan text, the ultimate layer of the psyche, and the hardest one for the conscious mind to access, is the relatively imageless state that appears at the moment of death (the *Chikhai bardo*), which of course is where this text begins, before any move- ment toward rebirth into an incarnation with a (karmi- cally flawed) unconscious has occurred. This ultimate layer, for Jung, is the Self, about which he insists that he doesn't know very much.

With this reading of *The Tibetan Book of the Dead*, Jung neither exploits the text to am- plify a theosophical notion of the soul's progress through lower to higher states of mind, nor sacrifices his identity as a psychologist in a position to specify the level of depth of these states of consciousness. He uses the occasion of being asked to comment on this afterlife text to amplify his own model of the unconscious. The result is just as liberating to Western as to Eastern psychology. The surprising thing is how much this approach came to attract non-analytic Western students of Asian texts. Here is a one-sentence dream that Tom Kirsch

shared with me many years ago; he dreamed it in early 1964 when he was still a psychiatric resident, beginning his own training as an analyst: *Jung is talking to the Beatles*.

At one level, Tom's dream heralds the rise of New Age Jungianism, the mass Western colonization of Eastern thought in the name of Jung, which we might call Jungian Orientalism (see Said 1978). Just after the 1960s had ended, Paul Goodman (1970) described the international youth counterculture consciousness as 'a farrago of misunderstood styles,' and one of those styles, most assuredly was Jung's approach to Eastern religion. *The Psychedelic Experience*, for instance, by Leary, Metzner and Alpert (1964/1992), began with hymns to Evans-Wentz and Jung, before offering instruction in how to use the Tibetan instructions in conscious dying for the right taking of LSD trips. By 1970, Jung had been anointed the master prophet of the New Age. Tom Kirsch's dream was therefore predictive of what was about to happen, but, in a deeper, more compensatory sense, it was also showing what needed to happen and didn't in many people's acceptance of Jungian Orientalism. The trouble is, the Beatles and the numbers of young fans that they turned on to *The Tibetan Book of the Dead* may have heard tapes that ran backwards, but they really weren't listen- ing to Jung. What they took in from the Beatles' *Revolver* album, released just two years after Tom Kirsch's dream, was, 'Lay down all thought, Surrender to the void'. These words came from the version of the *Tibetan Book of the Dead* produced by Timothy Leary et al.

New Age pop-Orientalism posed a set of dangers Jung recognized all too clearly. In his Commentary on *The Tibetan Book of the Great Liberation*, he states, By an inevitable decree of fate the West is becoming acquainted with the peculiar facts of Eastern spirituality . . . If we snatch these things directly from the East, we have merely indulged our Western acquisitiveness, confirming yet again that 'everything good is outside,' whence it has to be fetched and pumped into our barren souls . . . (Jung 1954/1969, para. 773)

And:

Instead of learning the spiritual techniques of the East by heart and imitating them in a thoroughly Christian way – *imitatio Christi*! – with a correspondingly forced attitude, it would

be far more to the point to find out whether there exists in the unconscious an introverted tendency similar to that which has become the guiding spiritual prin- ciple of the East. We should then be in a position to build on our own ground with our own methods. (Jung 1954/1969, para. 773)

Jung makes it clear, in other words, that taking Eastern wisdom into the ego is actually a typically Western move. And there is an even deeper danger than this Orientalized egoism that Chögyam Trungpa (1973) came to call spiritual materialism. For occasionally one meets someone who is *really* willing to sacrifice the Western attitude of will and make a wholesale identification with the psychological attitude of an Eastern culture. Such a person may work enormously hard at the sacrifice involved, and even succeed, but there is always the risk of an enantiodromia, in which the sacrificer ends up being the sacrificed. In a very moving memorial essay, Jung (1930/1966) records how he observed that very reversal at the end of the life of his friend Richard Wilhelm, who translated the *I Ching* for the first time in a way that it could really be used by people in the West. In absorbing enough of the Chinese point of view to pull this off, Wilhelm effectively turned himself into an instrument for the realization of Chinese culture. But then he tried to reassert his former standpoint, returning to Germany as a teacher of Chinese thought. Following that move back to Europe, China turned negative in his dreams and his Western ego staged a return, but in Jung's view the return of that ego was too much for a body that was already weakened by disease. Wilhelm was to die soon after. For Jung, Wilhelm's early death marked the fulfilment of a tragic destiny. On this, as on other occasions, Jung stressed that the journey to the East is not to be undertaken lightly, as it will absolutely upset the Western balance between ego and Self, either by inflating the ego or setting up a situation in which we may not be prepared any longer, to withstand the force of our Western ego when it does return from a long, enforced exile.

It should be noted that Jung took care to lay the groundwork for Western consciousness when he made the Wilhelm translation of the *I Ching* available to an English-speaking audience. The *I Ching* is a veritable textbook of the Self and its dynamics. Jung carefully prepared the way for the Western ego's assimilation of this text, not only with his Foreword (1950/1969), but with his work with Pauli (1952/1955) on the principle of synchronicity, which announced

to the Western mind, accustomed to a scientific notion of causality, that the time had come, within Western discourse, for consideration of links that are rooted in meaning. To pave the way, he provided in his book with Pauli an historical presentation of the forerunners of the idea of synchronicity in Occidental thought, including Leibniz, who (though Jung doesn't mention there the philosopher's important connections, through Jesuit missionaries, with Chinese thinking [Perkins 2002; Cambray 2003]) had been the first major Western thinker to take up the study of the *I Ching*. In this way, Jung prepared Western readers of the *I Ching* (and they were to become a legion) for their taking aboard an ancient Chinese outlook on science and practical reason. By contrast, the New Age generation that used Jung's authority to give themselves permission to dive headlong into the cultures of the East, often lost themselves in ways a careful reading of Jung might have prevented. That is why I say Tom Kirsch's dream about the Beatles and Jung getting into a dialogue shows not what did happen but what should have happened.

In his dialogue with Evans-Wentz, Jung maintained his own standpoint in relation to the Tibetan texts in at least two ways. First, he rejected the theosophy that had informed Evans-Wentz's Western Orientalist approach to Tibetan religion (see Donald S. Lopez Jr.'s Foreword to Evans-Wentz 2000). In their correspondence, Jung is clear that consciousness is not identification with superconsciousness. We should note that in *The Philosophical Tree* Jung writes,

Filling the conscious mind with ideal conceptions is a characteristic feature of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. The latter procedure, however, is disagreeable and therefore not popular. (Jung 1945/1967, para. 335)

In preference to idealizing conceptions, Jung favoured the tradition of alchemy, which worked with the dark *prima materia* of the fallen man.

Second, Jung insisted on the existence of an *un*conscious, of which our knowledge is

necessarily limited. Here is a passage from his Psychological Commentary on the *Tibetan Book of the Great Liberation*:

[The text] emphasizes that as the Mind is without characteristics, one cannot assert that it is created. But then, it would be illogical to assert that it is non-created, for such a qualification would amount to a 'characteristic.' As a matter of fact you can make no assertion abut a thing that is indistinct, void of characteristics, and moreover, 'unknowable.' For precisely this reason Western psychology does not speak of the One Mind, but of the unconscious, regarding it as a thing-in-itself, a noumenon, 'a merely negative borderline concept,' to quote Kant. We have often been reproached for using such a negative term, but unfortunately intellectual honesty does not allow a positive one. (Jung 1954/1969, para. 819)

This is neither the theosophical nor the Gnostic mysticism of which Jung has so often been accused. With his detailed account of Evans-Wentz's life and its crossings with Jung's, Bill McGuire makes clearer what Jung's attitude actu- ally was toward the possibility of asserting the nature of ultimate reality.

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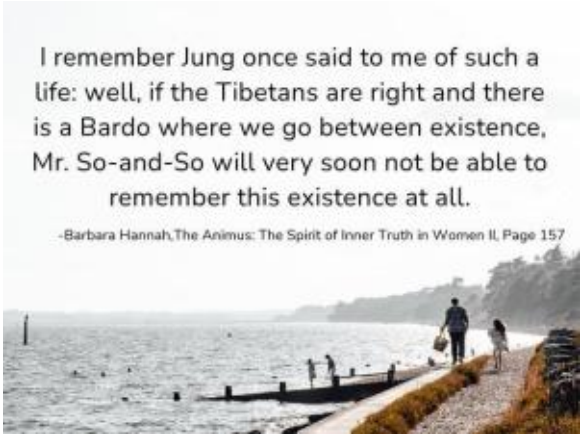
I remember Jung once said to me of such a life: well, if the Tibetans are right and there is a Bardo where we go between existence, Mr. So-and-So will very soon not be able to remember this existence at all.
-Barbara Hannah,The Animus: The Spirit of Inner Truth in Women II, Page 157

The point is that one draws in the forces from outside, depotentiates the factors of external life, and for that one must have gates for things to enter by.
These gates are identical with the four functions and they are always characterized by four different colors, the particular colors usually representing particular functions.
This is not my explanation, it is in the Bardo Thodol, the Tibetan Book of the Dead.
So the four functions are really the four gates through which libido may come in or go out.

--Carl Jung, Visions Seminar, Page 264

Souls are flying around and seeking places where sexual intercourse is happening and then they are caught. The Bardo Thodol considers souls in the same way. When they fall into erotic fantasies, they are suddenly snapped up by the uterus. One is in the prison of the sensual world of Maya, the dancing Shakti. It is the goddess Maya who creates the visible realm.
--Carl Jung, Psychology of Yoga and Meditation, Page 45

So this is a reversed Bardo Thödol, beginning with what is lowest and smallest, to bring all creatures home to the blessedness of the soul.
The Tibetan teachings about the dead, however, incessantly remind us:
"Realize that you are looking at yourself. This is you. Everything depends on your reality and that image becoming one."

--Carl Jung, Children's Dreams Seminar, Page 356

1. https://www.facebook.com/groups/56536297291/
2. https://pubmed.ncbi.nlm.nih.gov/14513477/
3. http://www.nybooks.com/articles/11012)

Krishnamurti is all irrational, leaving solutions to quietude... (2022-11-09 04:21)

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[1]Carl Jung Depth Psychology Facebook Group

Krishnamurti is all irrational, leaving solutions to quietude, i.e., to themselves as a part of Mother Nature.

Toynbee on the other hand believes in making and moulding opinions.

Neither believes in the blossoming and unfolding of the individual as the experimental, doubtful and bewildering work of the living God, to whom we have to lend our eyes and ears and our discriminating mind, to which end they were incubated for millions of years and brought to light about 6000 years ago, viz. at the moment when the historical continuity of consciousness became visible through the invention of script. Carl Jung, Letters Vol. II, Page 596

Annie Besant (1847-1933), born Annie Woods in London, women's rights campaigner, socialist reformist, in later years a leading member of the theosophical movement.

She settled in India, where she campaigned for Indian independence.

She adopted and raised Jiddu Krishnamurti, whom she believed to be the world-teacher.

She translated the Bhagavad Gita (1896) and wrote, amongst others, books on yoga such as The Three Paths to the Union with God (1987) and An Introduction to Yoga (1908). Psychology & Yoga Meditations, Vol. 6, Page 98, fn 138

And so we can draw a parallel: just as in me, a single individual, the darkness calls forth a helpful light, so it does in the psychic life of a people.

In the crowds that poured into Notre Dame, bent on destruction, dark and nameless forces were at work that swept the individual off his feet; these forces worked also upon Anquetil du Perron and provoked an answer which has come down in history and speaks to us through the mouths of Schopenhauer and Nietzsche.

For he brought the Eastern mind to the West, and its influence upon us we cannot as yet measure.

Let us beware of underestimating it! So far, indeed, there is little of it to be seen on the intellectual surface: a handful of orientalists, one or two Buddhist enthusiasts, a few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti.

These manifestations are like tiny scattered islands in the ocean of mankind; in reality they are the peaks of submarine mountain-ranges.

The cultural Philistines believed until recently that astrology had been disposed of long since and was something that could safely be laughed at.

But today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago.

The same is true of Eastern ideas; they take root in the lower levels and slowly grow to the surface.

Where did the five or six million Swiss francs for the Anthroposophist temple at Dornach come from?

Certainly not from one individual.

Unfortunately there are no statistics to tell us the exact number of avowed Theosophists today, not to mention the unavowed.

But we can be sure there are several millions of them.

To this number we must add a few million Spiritualists of Christian or Theosophist leanings. Carl Jung, CW 10, Para 176

1. https://www.facebook.com/groups/56536297291/

The Difference Between "Natural" and "Conscious" Individuation (2022-11-10 04:11)

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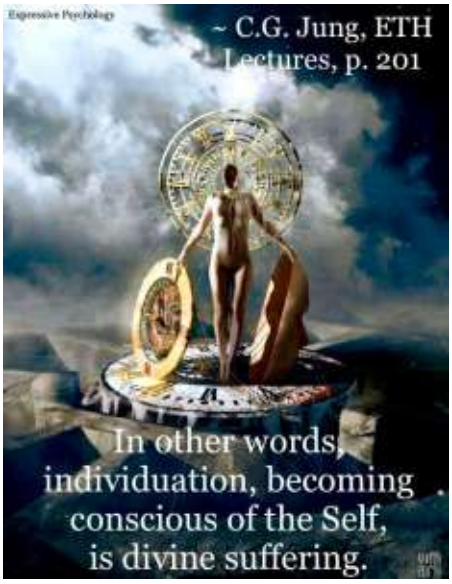
Expressive Psychology
~ C.G. Jung, ETH Lectures, p. 201
In other words, individuation, becoming conscious of the Self, is divine suffering.

[2]Psychology and Religion

The difference between the "natural" individuation process, which runs its course unconsciously, and the one which is consciously realized, is tremendous.

In the first case consciousness nowhere intervenes; the end remains as dark as the beginning.

In the second case so much darkness comes to light that the personality is permeated with light, and consciousness necessarily gains in scope and insight.

The encounter between conscious and unconscious has to ensure that the light which shines in the darkness is not only comprehended by the darkness, but comprehends it.

The filiiis solis et lunae is the symbol of the union of opposites as well as the catalyst of their union.

It is the alpha and omega of the process, the mediator and intermedins.

"It has a thousand names," say the alchemists, meaning that the source from which the individuation process rises and the goal towards which it aims is nameless, ineffable.

It is only through the psyche that we can establish that God acts upon us, but we are unable to distinguish whether these actions emanate from God or from the unconscious.

We cannot tell whether God and the unconscious are two different entities.

Both are border-line concepts for transcendental contents.

But empirically it can be established, with a sufficient degree of probability, that there is in the unconscious an archetype of wholeness which manifests itself spontaneously in dreams, etc., and a tendency, independent of the conscious will, to relate other archetypes to this centre.

Consequently, it does not seem improbable that the archetype of wholeness occupies as such a central position which approximates it to the God-image.

The similarity is further borne out by the peculiar fact that the archetype produces a symbolism which has always characterized and expressed the Deity.

These facts make possible a certain qualification of our above thesis concerning the indistinguishableness of God and the unconscious.

Strictly speaking, the God image does not coincide with the unconscious as such, but with a special content of it, namely the archetype of the self.

It is this archetype from which we can no longer distinguish the God image empirically. We can arbitrarily postulate a difference between these two entities, but that does not help us at all.

On the contrary, it only helps us to separate man from God, and prevents God from becoming man.

Faith is certainly right when it impresses on man's mind and heart how infinitely far away and inaccessible God is; but it also teaches his nearness, his immediate presence, and it is just this nearness which has to be empirically real if it is not to lose all significance.

Only that which acts upon me do I recognize as real and actual.

But that which has no effect upon me might as well not exist.

The religious need longs for wholeness, and therefore lays hold of the images of wholeness offered by the unconscious, which, independently of the conscious mind, rise up from the depths of our psychic nature. Carl Jung, CW 11, Para 756

Picture 4

Picture 5

Picture 1

Picture 3

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Psychology-Religion-West-Collected-Works/dp/0691097720/ref=sr_1_1?crid=3AVAL5E9074H5&keywords=jung+psychology+and+religion&qid=1667412650

Jung’s Insights Formed Basis of A. A. (2022-11-11 04:02)

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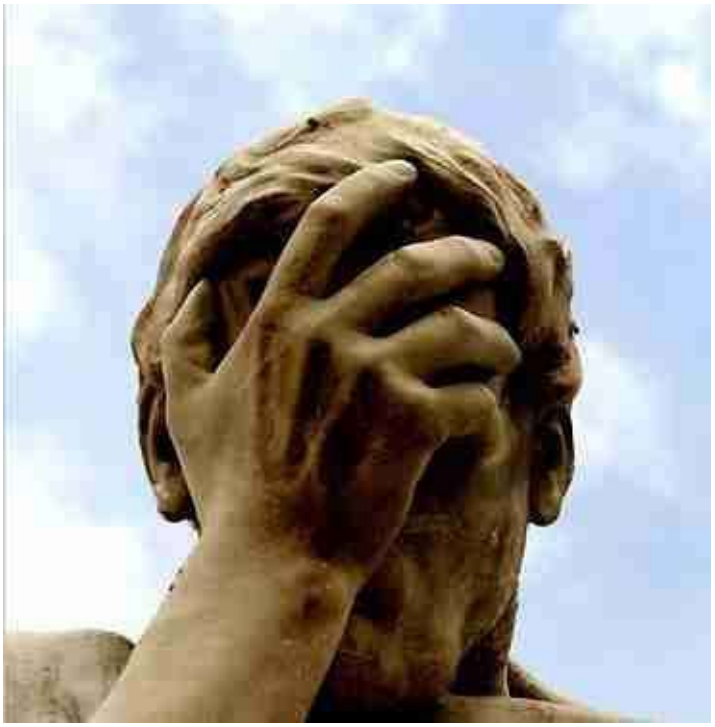

[2]Jung’s Insigts Formed the Basis of A.A.

To the Editor:

I was surprised and delighted to see your Nov. 19 Op-Ed article by the great psychiatrist Dr. Carl Jung. His thoughts are so pertinent despite the passage of 34 years.

I wonder how many people know that the insights he expressed in this "unpublished letter" were the spiritual basis for Alcoholics Anonymous. It came about in 1932 when an American alcoholic named Rowland Hazard was sent to Zurich, Switzerland, to Dr. Jung’s clinic. After about a year, Jung told Rowland that since they had been unable to bring about a psychic change in him, he would be discharged.

No doubt startled, Rowland asked, "Is there no hope, then?"

Dr. Jung’s answer, an astonishing one for a man of science, was, "No, there is none – except that some people with your problem have recovered if they have had a transforming experience of the spirit."

Through a religious movement of the time called the Oxford Groups, Rowland experienced the inner change Jung was talking about and carried this message to an alcoholic friend, Ebby Thatcher, who in turn carried it to a seemingly hopeless drunk, Bill W., the founder of A. A.

Up to that time the "cures" for alcoholism focused on weaning the drunk away from the bottle; but thanks to C. G. Jung, the A. A. program deals almost entirely with gaining meaning

in life and with feeling a part of the "wholeness of the world," as Jung says in his letter. The alcoholic then doesn't need to go back to drinking. With this essential difference, literally millions have found a new life in Alcoholics Anonymous.

I have been a member of A. A. for 32 years, and heard Bill W. tell this story many times.

My own favorite Jung quote is in his book "Memories, Dreams, Reflections." (If you substitute the word "alcoholic" for "neurotic," it expresses how A. A. works; but it applies to everyone!):

"I have frequently seen people become neurotic when they content themselves with inadequate or wrong answers to the questions of life. They seek position, marriage, reputation, outward success or money, and remain unhappy and neurotic even when they have attained what they were seeking. Such people are usually confined to too narrow a spiritual horizon. Their life has not sufficient content, sufficient meaning. If they are enabled to develop into more spacious personalities, the neurosis generally disappears."

In accordance with the 11th Tradition of A. A., please do not publish my whole name. BOB P. Riverside, Conn., Nov. 23, 1993

1. https://www.facebook.com/groups/56536297291/
2. https://www.nytimes.com/1993/12/03/opinion/l-jung-s-insights-formed-basis-of-a-a-101693.html

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Theosophy: Ouspensky, Gurdjieff, Besant, Krishnamurti, Blavatsky, Rudolf Steiner, Mrs. Eddy (2022-11-12 04:29)

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[1]Carl Jung Depth Psychology Facebook Group

As for the writings of Ouspenski and Gurdjieff, I know enough to satisfy me that I have no time for them. I seek real knowledge and therefor avoid all unverifiable speculation. I have seen enough of that as a psychiatrist. You might just as well recommend Mme. Blavatsky's Isis Unveiled or the compendious opus of Rudolf Steiner or Bo-Yin-Ra (why not Schneiderfranken?). Carl Jung, Letters Vol. II, Page 180

The passionate interest in these movements undoubtedly arises from psychic energy which can no longer be invested in obsolete religious forms. For this reason such movements have a genuinely religious character, even when they pretend to be scientific. It changes nothing when Rudolf Steiner calls his Anthroposophy "spiritual science," or when Mrs. Eddy invents a "Christian Science." These attempts at concealment merely show that religion has grown suspect—almost as suspect as politics and world-reform. Carl Jung, CW 10, Para 170.

The animus consists of a priori assumptions based on unconsidered judgments. The existence of such judgments can only be inferred from the woman's conscious attitude to certain things. I must give you an example. A woman I knew surrounded her son with the most solemn care and lent him an importance he in no way deserved, with the result that soon after puberty he became neurotic. The reason for her senseless attitude was not at first discernible. Closer investigation, however, revealed the existence of an unconscious dogma that said: My son is the coming Messiah. This is a very ordinary instance of the widespread hero-archetype in women, which is projected on the father or the husband or the son, in the form of an opinion which then unconsciously regulates the woman's behaviour. A well-known example is Annie Besant, who also discovered a saviour. Carl Jung, CW 10, Para 90

So far, indeed, there is little of it to be seen on the intellectual surface: a handful of orientalists, one or two Buddhist enthusiasts, a few sombre celebrities like Madame Blavatsky and Annie Besant with her Krishnamurti. These manifestations are like tiny scattered islands in the ocean of mankind; in reality they are the peaks of submarine mountain-ranges. The cultural Philistines believed until recently that astrology had been disposed of long since and was something that could safely be laughed at. But today, rising out of the social deeps, it knocks at the doors of the universities from which it was banished some three hundred years ago. The same is true of Eastern ideas; they take root in the lower levels and slowly grow to the surface. Where did the five or six million Swiss francs for the Anthroposophist temple at Dornach come from? Certainly not from one individual. Unfortunately there are no statistics to tell us the exact number of avowed Theosophists today, not to mention the unavowed. But we can be sure there are several millions of them. To this number we must

add a few million Spiritualists of Christian or Theosophist leanings. Carl Jung, CW 10, Para 176

Mme. Blavatsky possessed itself of the Eastern traditions and promulgated them among the general public. For several decades after that, knowledge of yoga in the West developed along two separate lines. On the one hand it was regarded as a strictly academic science, and on the other it became something very like a religion, though it did not develop into an organized Church—despite the endeavours of Annie Besant and Rudolf Steiner. Although he was the founder of the anthroposophical secession, Steiner was originally a follower of Mme. Blavatsky. Carl Jung, CW 11, Para 859

The relation of the unconscious to the conscious mind is to a certain extent complementary, as elementary psychogenic symptoms and dreams caused by simple somatic stimuli prove. (Hence the strange idea, taught for instance by Rudolf Steiner, that the Hereafter possesses qualities complementary to those of this world.) Carl Jung, CW 14, Para 124

Do you think that everyone who says that he is surrendering himself to Christ has really surrendered himself to Christ? Isn't it more likely that he has surrendered himself to the image of Christ which he has made for himself, or to that of God the Father or the Holy Spirit? Are they all the same Christ—the Christ of the Synoptics, of the Exercitia Spiritualia, of a mystic of Mount Athos, of Count Zinzendorf, of the hundred sects, of Caux and Rudolf Steiner, and—last but not least—of St. Paul?

Do you really believe that anyone, be he who he may, can bring about the real presence of one of the Sacred Persons by an earnest utterance of their name? I can be certain only that someone has called up a psychic image, but it is impossible for me to confirm the real presence of the Being evoked. Carl Jung, CW 11, Para 1536

I have read a few books by Rudolf Steiner and must confess that I have found nothing in them that is of the slightest use to me. You must understand that I am a researcher and not a prophet. What matters to me is what can be verified by experience. But I am not interested at all in what can be speculated about experience without any proof. All the ideas that Steiner advances in his books you can also read in the Indian sources. Anything I cannot demonstrate in the realm of human experience I let alone and if someone should assert that he knows more about it I ask him to furnish me with the necessary proofs. Carl Jung, Letters Vol. I, Page 203

So long as [Rudolf] Steiner is or was not able to understand the Hittite inscriptions yet understood the language of Atlantis which nobody knows existed, there is no reason to get excited about anything that Herr Steiner has said. Carl Jung, Letters Vol. I, Page 203

Now Mrs. Baynes asked me to tell you that Watkins7 is publishing a new edition of Fragments of a Faith Forgotten, by Mead, a standard work on Gnosticism. There is no other book that can compare with it, it is written with love and great understanding. There is a certain admixture of theosophy, but one hopes that this will have disappeared in the new edition. Carl Jung, Visions Seminar, Page 237

In the Catholic church you have the light, the symbol-everything is provided for you-and if that is no longer satisfactory and you go beyond, into what do you step? Of course, you can step into Protestantism, but if you are born in Protestantism, what do you do then? Well, you can step into Buddhism, say, or theosophy, or something of the sort; and if that leaves you dissatisfied, what remains? Nothing but your shadow, all the things

you don’t like. And because there is nothing else, the darkness that is in you, round you, is the only thing you can see. Everywhere it is dark. Carl Jung, Zarathustra Seminar, Page 258

The Protestant is the natural seeker in the field of psychological rese arch, for he no longer has a symbol in which he can express himself and therefore his sense of incompleteness makes him restless and pushes him to search for what he feels to be missing. In this attempt he often re aches out to other faiths, such as theosophy, Christian Science, Buddhism etc. "Why does my spiritual life no longer satisfy me?" is particularly the problem of the Protestant; he thinks that it should but the fact remains that it does· not and that he is often troubled with neurotic symptoms. Psychology, therefore, is primarily the concern of the Protestant, the sceptic - and the doctor. Carl Jung, Modern Psychology, Lecture I, 20th October 1933, Page 12.

The sapientia appears in a very substantial form in alchemy. Wisdom is attained, so the alchemists say, through the union of chemistry and theosophy. Of course one must not understand the latter as modern theosophy (Madame Blavatsky], or anthroposophy (Herr Steiner] , although it is possible to compare these movements with earlier movements. In the Middle Ages , however, the term " theosophia " meant the wisdom or knowledge of God, in a much more restricted Christian sense than in theosophy or anthroposophy. These modern movements are syncretistic phenomena, mosaics put together from the literature of all times and places; and for this reason they can be compared with the Hellenistic mystery religions of the first and second centuries. Carl Jung, Modern Psychology, Lecture VII, 13 June 1941, Page 69

This we have to keep in mind always, otherwise we fall into the mistake made by theosophy and confuse the personal with the cosmic, the individual light-spark with the divine light. If we do this we get nowhere; we merely undergo a tremendous inflation. Carl Jung, Kundalini Yoga, Page 68

That the death of the first child had the effect of making his sister take to Christian Science is a fact belonging to the sister, but he mentions it here. The connotation of Christian Science has also to do with that female character in his own psychology; it is decidedly a hint. The female factor underwent a certain conversion, and that man within the last two or three years has begun to be interested in philosophy, occultism, theosophy, and all sorts of funny things; he was too level-headed to be much affected by them, though he had a mystical streak. Carl Jung, Dream Analysis Seminar, Page 10

Just recently a representative theosophist told me that he thought they ought to introduce analysis into their theosophy. They begin to realize that unless they begin at the right end, with the shadow their occult pursuits are morbid. The right beginning is within. Learn of one’s own dark side, then one can tackle theosophy. Theosophy means the "wisdom of God." Can we have that? Heavens, no! Be wise about yourself, then you know something. Carl Jung, Dream Analysis Seminar, Page 56

So it is an unpleasant situation. His attempt at occult studies is rather like Freud’s sublimation idea-intercourse with angels. Theosophy provides one with all sorts of things in that respect! If I could hear the vibrations of Atlantis, listen in to old Egypt, and all that, I would forget all Carl Jung, Dream Analysis Seminar, Page 63-64

[Phineas Parkhurst Quimby (1802–66), American hypnotist and mental healer, consulted by Mary Baker Eddy, whose ideas he is thought to have influenced. Editor, CW 4, fn 2

Peter D. Ouspensky (1877-1947), Russian mathematician and author. Cf. his In Search of the Miraculous (1950); A New Model of the Universe (1953); Tertium Organum (1911). He was the most lucid expositor of Gurdjieff's teachings.

George Ivanovitch Gurdjieff (1877-1949), Russian writer, traveller, student of esoteric doctrines in Central Asia, upon which he based his system of teaching and inner discipline; founder and director of the Institute for the Harmonious Development of Man, in Fontainebleau, near Paris, in 1922.

Cf. his All and Everything (1950); Meetings with Remarkable Men (1963). From 1914 onwards he collaborated with Ouspensky. Editor, Letters Vol. II, Page 180, fn 1

Jiddu Krishnamurti (1895-) , a leading Indian theosophist, later in California. He was discovered by Annie Besant (1847-1933), an English pupil of Helena Blavatsky (1831-91) 1 and declared by her in 1925 to be the Messiah, a claim which he himself later renounced. Cf. Mirabal, 21 Oct. p; also Memories, pp. 25off./235ff. Page 596

'The Russian Elena Petrovna Blavatsky (1831-1891), the founder of Theosophy, and author of Isis Unveiled (London, 1877). Though she had a considerable following in Britain, the U.S. and India, she was not one of Jung's favorites. See Dream Sem., pp. 341-42. Editor, Zarathustra Seminars, Page 653

People will do anything, no matter how absurd, in order to avoid facing their own souls. They will practice Indian yoga and all its exercises, observe a strict regimen of diet, learn theosophy by heart, or mechanically repeat mystic text from the literature of the whole world - all because they cannot get on with themselves and have not slightest faith that anything useful could ever come out of their own souls. Thus the soul has been turned into a Nazareth Gradually from which nothing good can come. Therefore let us fetch it from the four corners of the earth - the more far-fetched and bizarre it is the better. Carl Jung, CW 13, Page 99.

Jung had no sympathy whatever with Theosophy—for he always felt it speculated in the air, with no empirical foundation—so I do not know how Frau Fröbe originally persuaded him to lecture at Ascona. Barbara Hannah, Jung: His Life and His Work, Page 155

If one studies the occult with the wrong attitude one can get infected, for this whole field is full of metaphysical traps through which one can fall, disappear as into an oubliette, and became the astrologer, the theosophist, or the black magician. Carl Jung, Visions Seminar, Page 72

If we now try to cover our nakedness with the gorgeous trappings of the East, as the theosophists do, we would be playing our own history false. A man does not sink down to beggary only to pose afterwards as an Indian potentate. It seems to me that it would be far better stoutly to avow our spiritual poverty, our symbol-lessness, instead of feigning a legacy to which we are not the legitimate heirs at all. We are, surely, the rightful heirs of Christian symbolism, but somehow we have squandered this heritage. We have let the house our fathers built fall into decay, and now we try to break into Oriental palaces that our fathers never knew. Carl Jung, CW 9i, Para 28

The usual mistake of Western man when faced with this problem of grasping the ideas

of the East is like that of the student in Faust. Misled by the devil, he contemptuously turns his back on science and, carried away by Eastern occultism, takes over yoga practices word for word and becomes a pitiable imitator. (Theosophy is our best example of this.) Carl Jung, CW 11, Para 3

I don't say that we should accept an Eastern philosophy. Many people do go in for Indian theosophy and such stuff, but I am an opponent of that because I know that for us it is not healthy. Carl Jung, Dream Analysis Seminar, Page 622.

Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious. Carl Jung, CW 13, Page 335

Though it would be wrong to draw a parallel between Darmstadt and theosophy, it does seem to me that the same danger exists in both cases: of a new house being built on the old shaky foundations, and of new wine being poured into old bottles. Though the old damage is covered up, the new building does not stand firm. Man must after all be changed from within, otherwise he merely assimilates the new material to the old pattern. Carl Jung, Letters Vol. 1, Page 40

You are quite right in supposing that I reckon astrology among those movements which, like theosophy, etc., seek to assuage an irrational thirst for knowledge but actually lead it into a sidetrack. Astrology is knocking at the gates of our universities: a Tubingen professor has switched over to astrology and a course on astrology was given at Cardiff University last year. Astrology is not mere superstition but contains some psychological facts (like theosophy) which are of considerable importance. Astrology has actually nothing to do with the stars but is the 5000-year-old psychology of antiquity and the Middle Ages. Unfortunately I cannot explain or prove this to you in a letter. Carl Jung, Letters Vol. 1, Page 56

Sometimes you express yourself (in the MS) as if my symbols and my text were a sort of confession or a belief. Thus it looks as if I were moving in the vicinity of theosophy. In America especially one blames me for my so-called mysticism. Since I don't claim at all to be the happy proprietor of metaphysical truths, I should much prefer that you attribute to my symbols the same tentativeness which characterizes your explanatory attempt. Carl Jung, Letters Vol. 1, Page 290

I don't feel happy about these things, since you merely fall into such experiences without being able to integrate them. The result is a sort of theosophy, but it is not a moral and mental acquisition . It is the eternally primitive man having experience of his ghost-land, but it is not an achievement of your cultural development. Carl Jung, Letters Vol. 1, Page 382.

The destructive quality of this thinking as well as its occasional and limited usefulness, hardly need further elucidation. But there still exists another form of negative thinking, which at first glance perhaps would scarcely be recognized as such.

I refer to the theosophy thinking which is to-day rapidly spreading in every quarter of the globe, presumably as a reaction phenomenon to the materialism of the epoch now receding. Theosophical thinking has an air that is not in the least reductive, since it exalts everything to transcendental and world-embracing ideas. A dream, for instance, is no

longer a modest dream, but an experience upon another plane'. The hitherto inexplicable fact of telepathy is very simply explained by 'vibrations ' which pass from one man to another.

An ordinary .nervous trouble is quite simply accounted for by -the fact that something has collided with the astral body. Certain anthropological peculiarities of the dwellers on the Atlantic seaboard are easily explained by the submerging of Atlantis, and so on. We have merely to open a theosophical book to be overwhelmed by the realization that everything is already explained, and that ' spiritual science ' has left no enigmas of life unsolved. But, fundamentally, this sort of thinking is just as negative as materialistic thinking.

When the latter conceives psychology as chemical changes taking place in the cell-ganglia, or as the extrusion and withdrawal of cell-processes, or as an internal secretion, in essence this is just as superstitious as theosophy. The only difference lies in the fact that materialism reduces all phenomena to our current physiological notions, while theosophy brings everything into the concepts of Indian metaphysics.

When we trace the dream to an overloaded stomach, the dream is not thereby explained, and when we explain telepathy as 'vibrations', we have said just as little. Since, what are 'vibrations'? Not only are both methods of explanation quite impotent they are actually destructive, because by interposing their seeming explanations they withdraw interest from the problem, diverting it in the former case to the stomach, and in the latter to imaginary vibrations, thus preventing any serious investigation of the problem.

Either kind of thinking is both sterile and sterilizing. Their negative quality consists in this : it is a method of thought that is indescribably cheap ; there is a real poverty of productive and creative energy. It is a thinking taken in tow by other functions. Carl Jung, Psychological Types, General Description of Types, Page 445.

It would be wrong for religiously estranged people, figuratively speaking, to attempt somehow to cover up this inadequacy in "robes of Oriental splendor" in the manner of the Theosophists. One could not allow the house of his own fathers to go to ruin, and then attempt to break into "Oriental palaces," Carl Jung, "Jung" by Gerhard Wehr, Page 269.

I have also become acquainted with very many anthroposophists and theosophists and have always found to my regret that these people imagine all kinds of things and assert all kinds of things for which they are incapable of producing any proof at all. Carl Jung, Gerhard Wehr's "Jung", Page 466.

I wouldn't like to see the subjective conditions of Frau S. outweighing the spirit of analysis and ultimately even falsifying it into a theosophy. - Carl Jung, Jung-Kirsch Letters, Page 33

I do not know how much the spiritual and political decline of Spain and Portugal had to do with their conquest of the primitive South American continent, but the fact remains that the two countries which first established their rule in East Asia, namely Holland and England, were also the first to be thoroughly infected with theosophy. Carl Jung, CW 18, Para 1287

The Incarnation Cycle

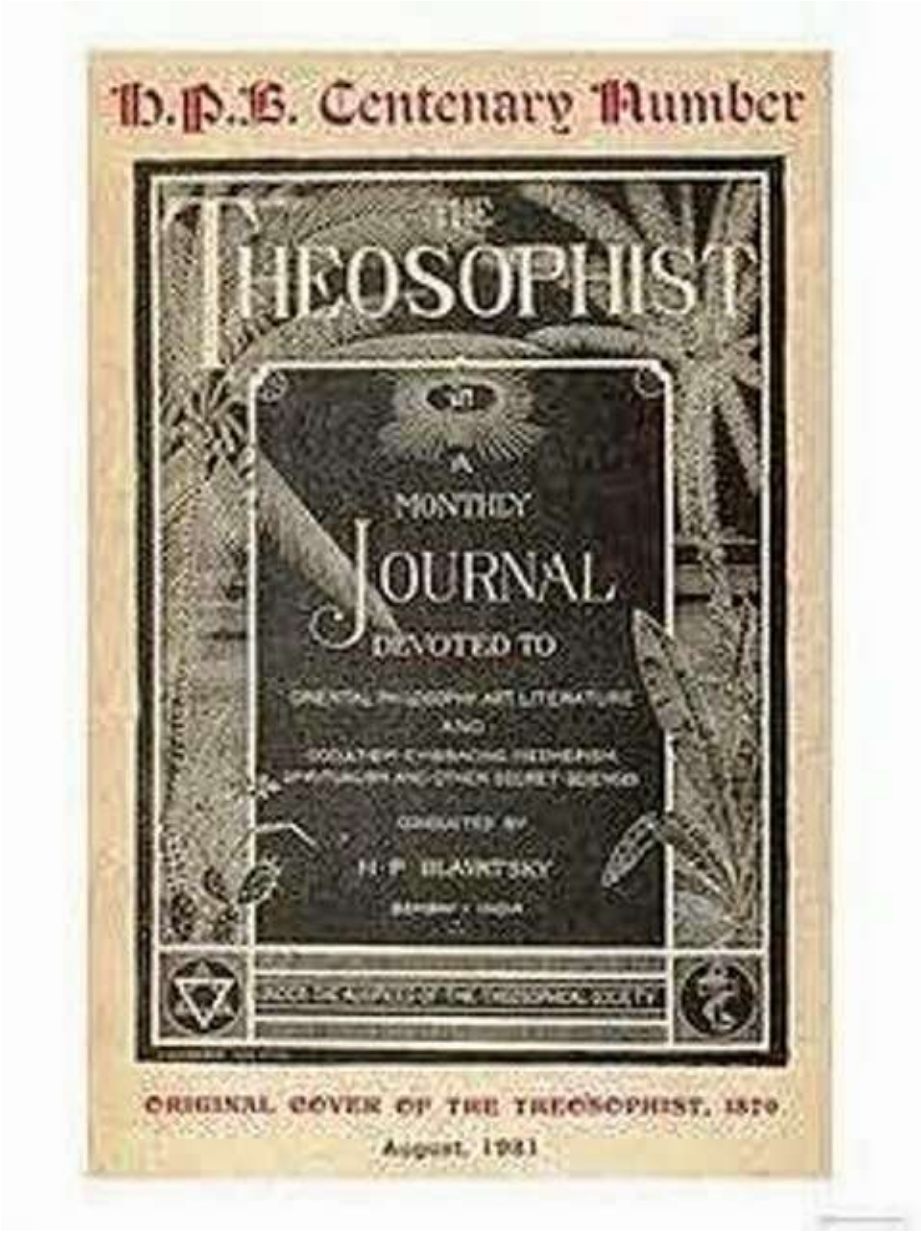
Spirit, since she is come for his disciples to develop as each school relates to the Holy Spirit. She is, for prospective must be withdrawn. This is the "very important step forward beyond Christocentrism."[1] This step did not take place at the death of Christ. The individual did not become the vessel for the Holy Spirit. Instead, a collective container, the Church, emerged as vessel of the Holy Ghost.

Pentecost is considered to be the birthday of the Church. According to Pope Leo,

> the Church which already conceived, came forth from the rent side of the Second Adam when he was, as it were, sleeping upon the cross, for it was then that he bestowed on her the mystic drink of the water of life.[2]

1. Ibid., par. 1925.

2. Quoted in George D. Smith, ed., The Teaching of the Catholic Church, vol. 1, p. 399.



ORIGINAL COVER OF THE THEOSOPHIST, 1879.

August, 1931

1. https://www.facebook.com/groups/56536297291/

Carl Jung on "Naples" - Quotations (2022-11-13 03:41)

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In 1890-91 the delusional ideas became more and more absurd.

A large but incomprehensible role was played by the word “banknote monopoly.”

In 1892 the patient became “Queen of the Orphans” and “proprietress of Burghölzli Asylum.” “Naples and I must supply the whole world with macaroni.” Carl Jung, CW 3,Para 201

Soon afterwards, I nearly did what the proverb says, “See Naples and die,” for in the port of Naples I began by being very ill (though not dangerously so); then I recovered sufficiently to go ashore and visit the principal sights of the city in a carriage.

This outing tired me extremely; and as we were intending to visit Pisa the next day, I soon returned on board and went to bed early, without thinking of anything more serious than the good looks of the officers and the ugliness of Italian beggars. Carl Jung, CW 5, Para 59

From Naples to Leghorn is one night by boat, during which I slept moderately well—my sleep is rarely deep or dreamless—and it seemed to me that my mother’s voice woke me up just at the end of the following dream, which must, therefore, have taken place immediately before waking. Carl Jung, CW 5, Para 60

We will now return to Miss Miller’s visions.

Those that now follow do not require detailed discussion.

First comes the image of a “bay of purple water.”

The symbolism of the sea links up with what has gone before, and we could also refer back to the reminiscences of the bay of Naples in Part I. Carl Jung, CW 5, Para 416

Soon afterwards, I nearly did as the old proverb says, “See Naples and die,” for in the port of Naples I began by being very ill (though not dangerously so); then I recovered sufficiently to go ashore and visit the principal sights of the city in a carriage.

From Naples to Leghorn is one night by boat, during which I slept moderately well—my sleep is rarely deep or dreamless—and it seemed to me that my mother’s voice woke me up just at the end of the following dream, which must, therefore, have taken place immediately before waking.

I note also that, on the previous day, I had received a letter from Naples, on the envelope of which there was a view of Vesuvius smoking in the distance [K].—In my childhood I was particularly interested in Aztec remains and in the history of Peru and the Incas.

There is one representation of the fishes, near the beginning of our era, that is certainly free from Christian influence.

This is the globe of the heavens from the Farnese Atlas in Naples. Carl Jung, CW 9ii, Para 147

As in a dream I climbed onto a large ship bound for Italy I felt an insatiable greed to see the world.

I drank wine and saw that women were beautiful. I wallowed in pleasure and wholly

turned into an animal.

When I climbed ashore in Naples, the Red One stood there, and I knew that I had fallen into the hands of evil. Carl Jung, The Red Book, Page 276

I sought to escape from myself, and strayed and wandered around at night.

In the daytime I kept myself secluded, and danced alone in the forests and deserted mountains.

And thus gradually I came to Italy Down there in the south, I no longer felt as I had felt in the north; I could mingle with the crowds.

Only in Naples did I somewhat find my way again, and there I also found this ragged man of God.

His appearance gave me strength. Through him I could regain my health.

You've heard how he took heart from me, too, and found his way again. Carl Jung, The Red Book, Page 276

Carl Jung on "Judas" - Quotations (2022-11-14 04:10)

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[1]Carl Jung Depth Psychology Facebook Group

The Judas legend is itself a typical motif, namely that of the mischievous betrayal of the hero. One is reminded of Siegfried and Hagen, Baldur and Loki: Siegfried and Baldur were both murdered by a perfidious traitor from among their closest associates Carl Jung, CW 5, Para 42

Why should the pious Abbé Oegger worry about the old Judas legend? We are told that he went out into the world to preach the gospel of God's unending mercy. Not long afterwards he left the Catholic Church and became a Swedenborgian Carl Jung, CW 5, Para 43

Now we understand his fantasy: he was the Judas who betrayed his Lord. Therefore he had first of all to assure himself of God's mercy in order to play the role of Judas undisturbed Carl Jung, CW 5, Para 43

But the case of the Abbé Oegger shows that his doubts and his hopes are only apparently concerned with the historical person of Judas, but in reality revolve round his own personality, which was seeking a way to freedom through the solution of the Judas problem Carl Jung, CW 5, Para 44

What would Oegger have said had one told him in confidence that he was preparing himself for the role of Judas Carl Jung, CW 5, Para 45

Because he found the damnation of Judas incompatible with God's goodness, he proceeded to think about this conflict. That is the conscious causal sequence Carl Jung, CW 5, Para 45

Hand in hand with this goes the unconscious sequence: because he wanted to be Judas, or had to be Judas, he first made sure of God's goodness Carl Jung, CW 5, Para 45

For him Judas was the symbol of his own unconscious tendency, and he made use of this symbol in order to reflect on his own situation its direct realization would have been too painful for him Carl Jung, CW 5, Para 45

In this sense, too, Judas would be his [Christ's] dark brother, since in the story of the Temptation the devil of worldly power stepped up to Jesus in much the same way as Mara

tempted the Buddha. Carl Jung, CW 18, Para 1747

But just as Judas is a necessary link in the chain of the work of redemption, so is our Judas betrayal of the hero also a necessary passageway to redemption. Carl Jung, Liber Novus, Footnote 107, Page 242.

He [Jung] felt, we had to view him like that, that Hitler is not to be taken primarily as a human man, but as an instrument of ’divine’ forces, as Judas, or, still better, as the Antichrist must be. Esther Harding, Conversations with Jung, Page 12

And thus was the fate of the people: The murder of one was the poisonous arrow that flew into the hearts of men, and

kindled the fiercest war.

This murder is the indignation of incapacity against will, a Judas betrayal that one would like someone else to have committed.

We are still seeking the goat that should bear our sin. Carl Jung, The Red Book, Page 241

The Draft continues: "But just as Judas is a necessary link in the chain of the work of redemption, so is our Judas betrayal of the hero also a necessary passageway to redemption" (p. 71).

In Transformations and Symbols ef the Libido (1912), Jung discussed the view of the Abbe Oegger, in Anatole France’s story Le Jardin cf. picture, who maintained that God had chosen Judas as an instrument to complete Christ’s work of redemption (CW 8, §52). The Red Book, fn 107, Page 241

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FREE Webinar: KALI: An Exploration of Hinduism Through the Image of the Divine Feminine (2022-11-14 05:05)

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KALI: An Exploration of Hinduism Through the Image of the Divine Feminine

Presented by Michael Marsman, LCSW

Sunday, November 20, 2022
11 am - 1 pm PST (UTC -8)

FREE Online Program

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DESCRIPTION

Hinduism can offer an apt and nuanced way of understanding the complex workings of the psyche. The way that it employs shapeshifting and tricksterism, for example, underscores the way that the mythology captures dynamics that are beyond conventional understandings of rationality and morality, without some of the prejudices inherent in western mythology. Its imagery is able to symbolize at once the changeable and multifaceted nature of psychic movement while the myths depict processes that are ongoing and continually developing, taking different twists and turns and with multiple end-points. It is a mythology that allows for the both/and.

This talk will focus on the Hindu goddess Kali, whose name refers to time, black and death. Often depicted in horrific form, she has generally been portrayed as an image of the Terrible Mother in western psychology. In India, though, Kali, as a manifestation of the divine feminine, is mainly seen as savior and protector. This talk will explore the myth of Kali as portrayed in the *Devi Mahatmyam*, the 2,500-year-old religious text translated as "In Praise of the Goddess," wherein Kali is engaged in the epic battle to save the gods. The talk will include a historical and philosophical background and will apply a symbolic understanding of the story to clinical understanding and practice.

Michael Marsman, LCSW is a certified Jungian analyst in private practice in Berkeley, California and is a member of the C.G. Jung Institute of San Francisco and the Jungian Psychoanalytic Association (JPA) in New York. He is a graduate of the JPA where he is a faculty member, supervisor and former board member. His research focuses on Hindu mythology and gender and sexuality. Among his published works are "Bringing Dharma to Earth: The Sabarimalai Pilgrimage and Ayyappan Myth" in *Spring Journal* (2013), "Transgenderism and Transformation: An Attempt at a Jungian Understanding" in the *Journal of Analytical Psychology* (2017) and "Kali: In Praise of the Goddess" in *Psychological Perspectives* (2019). Michael has taught and presented nationally and internationally on diverse topics such as Hindu mythology, analytic ethics and transgenderism, archetypes, and the collective unconscious and amplification. He is a former board member and treasurer of the Philemon Foundation.

Learning objectives:

- Explain how mythological figures can symbolize the changeable and multifaceted nature of psychic movement.
- Explain how myths and images can help therapists understand how their patients experience their lives and how they relate to others.

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The C.G. Jung Club of Orange County provides quality educational programs designed to promote the study and discussion of Jungian psychology, also known as Analytical Psychology. The programs elaborate and amplify the ideas of C.G. Jung by exploring diverse perspectives of Jungian psychology, as well as a wide range of subjects studied by Jung and his followers, such as mythology and comparative religion. We seek to understand the human psyche through the psychological theories and therapeutic methods pioneered by C.G. Jung and the current use of Jungian concepts by contemporary Jungian analysts.

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Carl Jung Quotations from C.G. Jung NY as found on Instagram (2022-11-15 04:33)

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This dream was dreamed by a boy between four and five years old. **(2022-11-16 04:27)**

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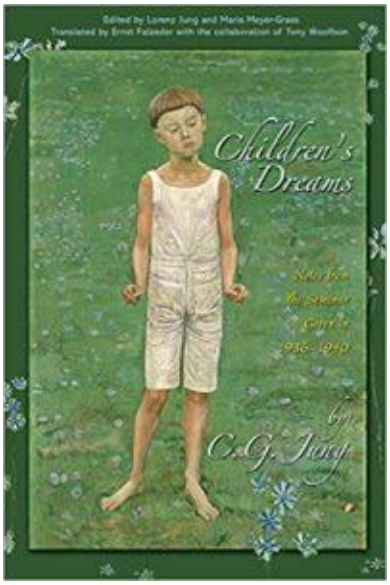

[2]Children’s Dreams Seminar

Professor Jung: This dream was dreamed by a boy between four and five years old.

This dream, too, was not told by the child, but remembered by the adult.

As I mentioned in the first session, we are dealing only with such dreams here.

Childhood dreams still remembered by adults are not just any dreams, but have been preserved by memory because they completely contain human life in either longer or shorter periods.

When we have a cursory glance at such a dream, at first we do not understand why it has been remembered.

If we are able to trace it back, however, we can in most cases find clues as to why it has gained such importance.

If things have made a deep impression on us in childhood, we may assume that something highly important lies within what impressed us as such, or that a very important event

happened in the neighborhood of what we kept in our memory, something which is meaningful for the whole later course of life.

There are such childhood memories: suddenly there is a smell of bread in the air, or of bread or milk, or the memory of a scene when the mother let a plate fall on the ground—all of them seemingly completely unimportant in themselves, but in whose proximity there are events or conditions that are very important for the later development of the child.

If we cannot reconstruct these events with the help of the parents themselves, it is not always possible to verify them.

Even then it is extremely difficult, because these are often things the parents do not want to remember.

Also, often the parents cannot contribute anything because such dreams originate in a sphere of which they themselves are not aware.

In the case of such material we have to realize right at the beginning that we are not able to tackle the dream with the usual means.

As we have seen in one of the previous sessions, we have to use the ethno-psychological method with dreams that cannot be solved by personal questioning or personal amplification.

Nature itself speaks in such dreams.

The wisdom of the child is the wisdom of nature, and it needs the utmost cunning to follow nature.

You know the saying: “Children and fools tell the truth.”

The truth is hard to understand, for the simple is difficult, and the simplest of all is the most difficult of all.

You’ll have to have studied all there is to study to reduce such a dream to a simple formula. Carl Jung, Children’s Dreams Seminar, Page 135-136

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Childrens-Dreams-1936-1940-Philemon-Foundation/dp/0691133239/ref=sr_1_1?crid=QMEOQZNA2XDU&keywords=children%27s+dreams+jung&qid=166732703

Look, the Catholic priest is the most faithful, the closest to the earth. **(2022-11-17 04:55)**

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[1]Carl Jung Depth Psychology Facebook Group

Look, the Catholic priest is the most faithful, the closest to the earth.

He is living history, and no Holzapfel.

That you "live for God" is perhaps the healthiest thing about you -"He that is near me is near the fire," so runs a Gnostic saying of the Lord.

But where God is nearest the danger is greatest.

God wants to be born in the flame of man’s consciousness, leaping ever higher.

And what if this has no roots in the earth?

If it is not a house of stone where the fire of God can dwell, but a wretched straw hut that flares up and vanishes?

Could God then be born? One must be able to suffer God.

That is the supreme task for the carrier of ideas.

He must be the advocate of the earth.

God will take care of himself. My inner principle is: Deus et homo.

God needs man in order to become conscious, just as he needs limitation in time and space. Let us therefore be for him limitation in time and space, an earthly tabernacle. Carl Jung, Letters Vol. I, Page 65-66

[2]God Needs Man

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2020/04/17/carl-jung-god-needs-man-in-order-to-become-conscious-just-as-he-needs-limitation-in-time-and-space/#.Y1ftEnb

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Tribute to the Life and Work of Marion Woodman (1928-2018) by Eva Rider (2022-11-17 06:22)

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[1]Carl Jung Depth Psychology Facebook Group

In Memoriam

[2]**Tribute to the Life and Work of Marion Woodman (1928-2018) by Eva Rider**

Marion Woodman, renowned and beloved Jungian analyst, visionary, author, teacher, lecturer, mentor and dear friend passed away on July 9, 2018, just a month before her 90th birthday.

She left us a brilliant legacy that lives on through her writing, recorded work and in her international network of students, analysands, colleagues, in those who knew her and in many whom she inspired but never met.

Marion Woodman was a visionary and a pioneer.

She transported Carl Jung's analytic work into uncharted territory, coura- geously push- ing the boundaries of classical analytic psychology to include psyche/soma integration, eating disorders, addictions and reclaiming feminine consciousness in embodied soul.

Born of Marion's personal struggle with anorexia and later with cancer, ulti- mately be- came the portal to her own healing.

Throughout her life, she diligently persisted in working with her own images, drawn from her dreams and creative imagination.

Through her own attention to her body’s nuance, she healed her self against all odds.

Through her dedication to her deep soul work, she renewed our understanding of the "feminine" as the animated Soul in both women and in men, long rejected by the Patriarchy.

After a near death experience in India, she had an encounter with the living Black Madonna which transformed her life and her relationship to the emerging feminine consciousness arising out of her body’s own wisdom.

For Marion, an innate intuitive, the god came through her sensate function, and she was repeatedly driven into deeper encounters with the dark feminine by severe health cri ses over the course of her life.

Born Marion Boa on August 15, 1928, in Ontario, Canada, she was the daughter of a Canadian Minis ter and a Scotch-Irish Mother and the youngest child with two older brothers, Bruce and Fraser, both of whom she adored.

Throughout her life, the fiery spirit of her Celtic roots merged with the deep poetic wisdom and love of scholarship that she inherited from her father.

She was very much a father’s daughter. Marion’s perfectionism in response to her yearning toward spirit proved to be both her wound and her great gift.

Her resulting anorexia and illness sent her into analysis with beloved Jungian analyst, E.A. Bennet and eventually spurred her own analytic training in Zurich.

Marion described herself as an introvert, but it was not evident upon meeting her.

She possessed a childlike charm, and a sense of humor which would arise unbidden out of her intense focused concentration.

She was brilliant, impassioned, funny, expressive and playful.

She was a remarkable listener, every fiber of her being was focused on the speaker when listening.

When she was listening intently to someone, they would feel that they were the only person in the room.

This extraordinary "presence" was felt by everyone who encountered her.

By the time I first met Marion, I had been immersed in her work for 16 years. I met her, however, for the first time in 1999 as a student of the dynamic Intensives called BodySoul Rhythms, which she had co-created with dance coach, Mary Hamilton and voice coach Anne Skinner.

They were joined by Paula Reeves, Jungian psychologist and together they developed a powerful and lovingly contained teaching program.

In our BodySoul work, Marion inspired us to be present in ourselves and live from our own true standpoint.

She wove story with golden strands of metaphor which she ascertained was the bridge between the archetypal and the personal worlds.

Our days were filled with play, laughter, tears, grief and joy were held with deep respect and love.

In Marion’s world to individuate included reclaiming and living from feeling, intuition, instinct and Soul.

Light in Matter was how Marion perceived the soul’s awakening to the animated beauty of the material world.

For her, living Spirit lived in the de tails: in the blossoming of a flower, a sunset, a song, a moment of shared laughter or grief.

The Soul in each of us is the feminine mediator between Spirit and Matter.

Marion’s personal mantra "I am a woman greatly loved and capable of great loving" remains a gentle but powerful reminder to me in the dark moments when the shadow threatens to engulf.

The last time I met with Marion in July of 2015.

It was a delightful and unforgettable meeting.

With cohort and friend, Barbara Susan Booth we visited Marion in London, Ontario. Despite her dementia, from which she floated in and out, her spirit was vibrant, and she was radiant.

We were all joyfully engaged in conversation as we shared precious memories.

After one hour as we prepared to leave, fearing that she was tiring and that our parking meter was expiring, she said: "We are not done yet, are we?" and persuaded us to stay. So, we stayed another glorious hour and the parking ticket was well worth it.

Marion was always keenly attuned to current world events and how the collective psyche affected our world.

She kept abreast of news and was deeply concerned about politics, our climate crisis, and the destruction of our planet and its creatures.

In this Kairos moment of personal and epoch shifts on our besieged plan et, we begin to witness the steady rise of the feminine from the ground up.

Today Marion’s warnings about the effects of desecrating our bodies and our earth ring truer than ever.

Now more than ever, Marion Woodman's work is an anthem to the rising feminine and the anima mundi, the Soul of the world.

If we can to stand in the unknown, hold the tension of paradox and surrender to the possibility that the transcendent third will come through as grace and carry us to new vistas and a return to and ensouled world.

In these times of cataclysmic climate change, war, mass migration of humans and animals and the slow collapse of patriarchy.

It seems apt to include this excerpt from T.S. Eliot's "Four Quartets" which Marion returned to often when she was in need of solace while holding that difficult tension of the opposites in dark times:

I said to my soul, be still and wait without hope, for hope would be hope for the wrong thing; wait without love, for love would be love of the wrong thing; there is yet faith, but the faith and the love are all in the waiting. Wait without thought, for you are not ready for thought: So the darkness shall be the light, and the stillness the dancing. (Eliot, 1971, p. 28)

Sweet dreams, dearest Marion.

May you ever delight in the dance with your beloved bridegroom.

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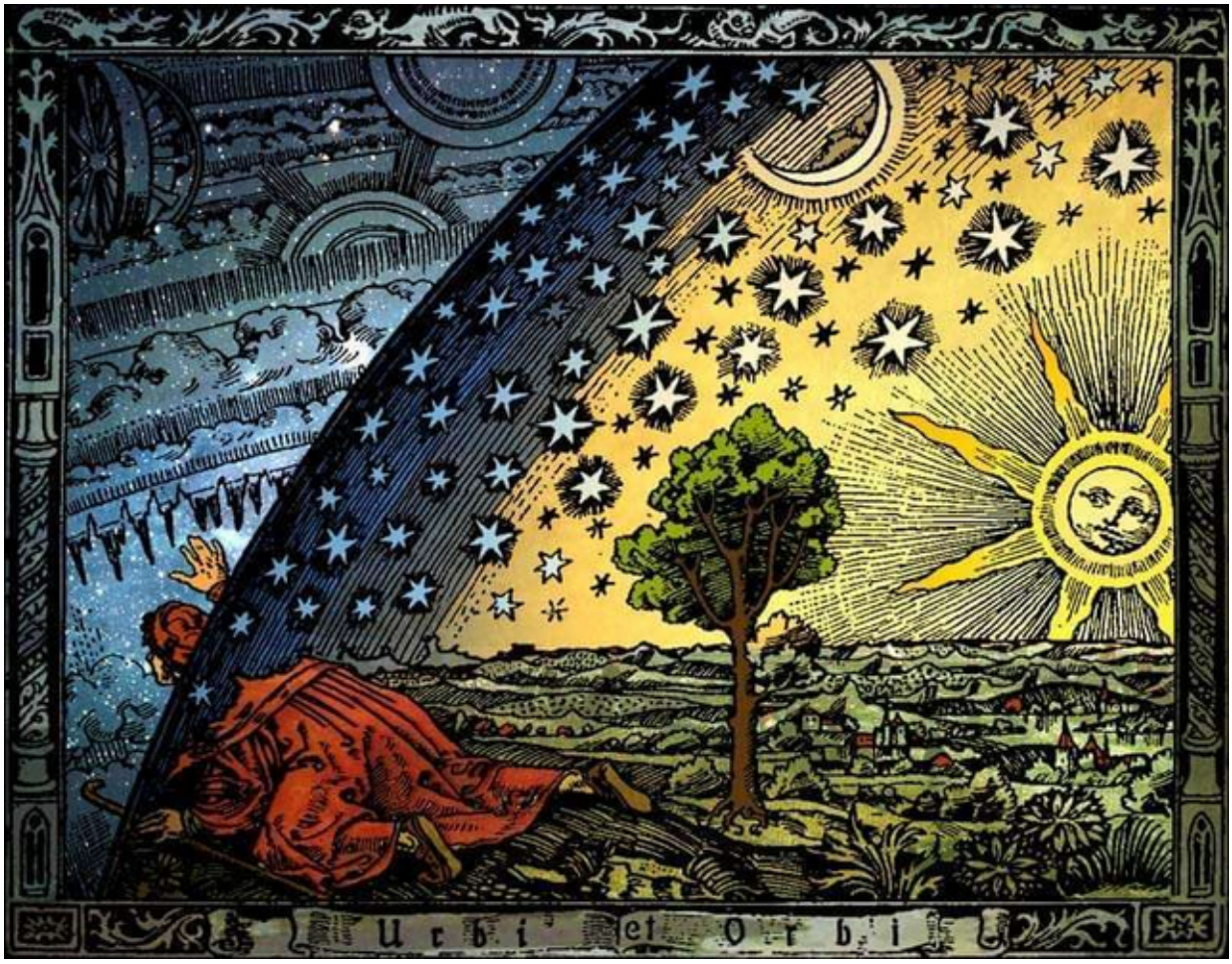
Eva Rider with Marion Woodman in London, Ontario, July 24, 2015 Photo by Barbara Susan Booth



1. https://www.facebook.com/groups/56536297291/

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On the Moon and Matriarchal Consciousness by Erich Neumann (2022-11-18 04:56)

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[1]Carl Jung Depth Psychology Facebook Group

[2]***On the Moon and Matriarchal Consciousness by Erich Neumann***

In the history of the beginnings of consciousness, we can discern successive phases of development during which the ego frees itself from containment in the unconscious, the original uroboric situation, and finally, at the end of the process, having become the

center of modern Western consciousness, confronts the unconscious as a separated system in the psyche.

During this development, leading to a liberation from the ascendancy of the unconscious, the symbolism of consciousness is masculine and that of the unconscious, insofar as it stands in opposition to the emancipation of the ego, is feminine, as we learn from mythology and the symbolism of the collective unconscious.

The phase in which ego-consciousness is still childlike, that is, dependent in its relation to the unconscious, is represented in myth by the archetype of the Great Mother.

The constellation of this psychic situation, as well as of its forms of expression and projection, we have termed "matriarchy," and, in contradistinction to this, we will speak of the tendency of the ego to free itself from the unconscious and to dominate it, as the "patriarchal accent" in the development of consciousness.

Therefore, matriarchy and patriarchy are psychic stages which are characterized by different developments of the conscious and the unconscious and, especially, by different attitudes of the one toward the other.

Matriarchy not only signifies the dominance of Great Mother archetype but also, in a general way, -a total psychic situation in which the unconscious (and the feminine) is

dominant and consciousness (and the masculine) has not yet reached self-reliance and independence. ("Masculine" and "feminine" are here symbolic magnitudes, not to be identified with the "man" or the "woman" as carriers of specific sexual characteristics.)

In this sense, a psychological stage, a religion, a neurosis, and also a stage in the development of consciousness can be called "matriarchal"; and "patriarchal" does not mean the sociological rule of men but the dominance of a masculine consciousness

which succeeds in separating the systems of consciousness and unconsciousness and which is relatively firmly established in a position opposite to, and independent of, the unconscious.

For this reason, modern woman must also go through all those developments which lead to the formation of the patriarchal consciousness which is now typical of, and taken for granted in, the Western conscious situation, being dominant in patriarchal culture.

However, along with this "patriarchal consciousness" exists a "matriarchal consciousness" whose effectiveness is hidden but significant.

"Matriarchal consciousness" belongs to the matriarchal layer of the psyche that shaped civilization in the early period of human history.

It characterizes the spiritual nature of woman apart from the cultural contribution of woman to patriarchal consciousness-but it also plays an important role in the life of man.

Wherever consciousness is not liberated in a patriarchal way from the unconscious, "matriarchal consciousness" dominates: that is, in the early days of humanity and, ontogenetically, in the corresponding phases of childhood-likewise, in the man in whom

occurs an accentuated activity on the part of the anima, the feminine side of his psy-

chology, in psychological crises, as well as in creative processes.

Before seeking to reach a deeper psychological understanding of

matriarchal consciousness, let us indulge in an "etymological intermezzo

on the moon;' which will tell us something about the structure of the moon archetype.

We will find that the psychological aspect of the archetype may provide an inner, central point of relationship between roots that have hitherto been considered as having no linguistic connection.

Etymology has attempted to separate two roots: on the one hand, the moon-root which, with men (moon) and monsis (month), belongs to the root ma and the Sanskrit root mas and, on the other, the Sanskrit root manas, with menos (Greek), mens (Latin), etc., which represents the spirit par excellence.

From the spirit-root stems a wide ramification of significant spiritual meanings: menos, spirit, heart, soul, courage, ardency; menoinan, to consider, meditate, wish; memona, to have in mind, to intend; mainomai, to think, but also to be lost in thoughts and to rave, with which belong mania, madness, possession, and also manteia, prophecy.

Other branches of the same spirit-stem are menis, menos, anger; menuo, indicate, reveal; meno, remain, linger; manthano, to learn; memini, to remember; and mentiri, to lie.

All these spirit-roots stem from the one original Sanskrit root matith, which means thought, intention. On no grounds whatever, this root has been set in opposition to the moon-root: men, moon; mensis, month; mas, which is connected with ma, to measure.

From it stems not only matra-m, measure, but also mentis, cleverness, wisdom; metiesthai, to meditate, to have in mind, to dream; and, moreover, to our surprise we ascertain that this moon-root, purportedly opposed to the spirit-root, is likewise derived from the Sanskrit root matith, meaning measure, knowing.

Hence, the single archetypal root underlying these meanings is the moon-spirit, which expresses itself in all of the diversified branchings, thus revealing to us its nature and its primal meaning.

What emanates from the moon-spirit is an emotional movement closely related to the activities of the unconscious.

In active eruption it is a fiery spirit-it is courage, anger, possession, and rage; its self-revelation leads to prophecy, cogitation, and lying, but also to poetry.

Along with this fiery productivity, however, goes another, more "measured" attitude which meditates, dreams, waits and wishes, hesitates and lingers, which is related to memory and learning, and whose outcome is moderation, wisdom, and meaning.

In discussing this subject elsewhere I mentioned, as a primary activity of the unconscious, the

Einfa1, that is, the hunch or thought that ’pops’ into the head.

The appearance of spiritual contents which thrust themselves into consciousness with sufficient convincing force to fascinate and control it probably represents the first form of the emergence of the spirit in man.

While, with an expanded consciousness and a stronger ego,- this emerging factor is introjected and thought of as an inner psychic manifestation, in the beginning it appears to approach the psyche from outside as a sacred revelation and a numinous message from

the "powers" or Gods.

The ego, experiencing these contents as arriving from without, even when it calls them intuitions or inspirations, meets the spontaneous spiritual phenomenon with the

attitude characteristic of the ego of matriarchal consciousness.

For it is still as true as ever that the revelations of the moon-spirit are more easily received when night animates the unconscious and brings introversion than in the bright light of day.

Naturally, matriarchal consciousness is not confined to women; it exists also in men insofar as their consciousness is an anima consciousness.

This is particularly true of creative people; yet the consciousness of everyone depends upon the activity of the unconscious for inspiration and hunches, as well as for the functioning of instincts, and the "provision of libido" for consciousness.

All these things are ruled by the moon and therefore require a harmony with the moon, an adjustment to it-that is, a moon-cult.

Of prime significance in the moon-cult is the role of the moon as measurer of time.

But moon-time is not the abstract, quantitative time of scientific, patriarchal consciousness.

It is qualitative time; it changes and, in changing, assumes different qualities.

Moon time has periods and rhythms, it waxes and wanes, is favorable or unfavorable.

As the time that rules the cosmos, it also rules the earth, and all things that live, and the feminine.

The waxing moon is more than a measurer of time.

It is a symbol, like the waning moon, the full moon, and the dark moon, for an inner and outer quality of life and humanity.

We can most clearly represent to ourselves the archetypal character of the moon’s peri-

ods by the changing force of their radiations.

For they are centers of the waves of vibration, the streams of power, which, from within and without, pulse through the world and permeate psycho-biological life.

Moon-time conditions human living, too.

New moon and full moon were the earliest sacred times; the dark of the moon, as the victory of the dark night dragon, was the first typical time of darkness and evil.

Moreover, seeding and harvest, growth and ripeness, the success and the failure of every enterprise and action were also dependent on the constellation of cosmic moon-time.

It is, of course, in the feminine that the nature and periodicity of the moon are particularly manifested, and therefore the masculine mind continues to identify the feminine with the moon.

Not only is the feminine physically bound to the moon by the monthly change

(though no longer dependent on the outer moon period), but also the whole of feminine mentality is determined by the moon, and its form of spirituality is impressed upon it by the moon archetype, as the epitome of matriarchal consciousness.

The periodicity of the moon, with its nocturnal background, is the symbol of a spirit that waxes and wanes, conforming to the dark processes of the unconscious.

Moon-consciousness, as matriarchal consciousness might be called, is never divorced from the unconscious, for it is a phase, a spiritual phase, of the unconscious itself.

The ego of matriarchal consciousness possesses no free, independent activity of its own; it waits passively, attuned to the spirit-impulse carried toward it by the unconscious.

A time is favorable or unfavorable according to whether the spiritual activity determined by the unconscious turns toward the ego and reveals itself or turns away, darkens, and disappears.

At this stage of matriarchal consciousness, the ego’s task is to wait and watch for the favorable or unfavorable time, to put itself in harmony with the changing moon, to bring about a consonance, a unison with the rhythm of the moon’s emanations.

In other words, matriarchal consciousness is dependent upon mood, upon harmony with the unconscious.

This moon dependency can be viewed as instability or caprice, yet it provides a backdrop which acts like a sounding board, endowing matriarchal consciousness with a special and positive character.

Its response to the rhythm, the times and tides of waxing and waning, of crescendo and decrescendo, gives it something of the quality of music.

Therefore, music and dance, because of their accented rhythm, play an important role in creating and activating matriarchal consciousness and in establishing a consonance between the ego and femininity and its ruler, the moon-spirit.4

A musical character of an intoxicating, orgiastic nature appertains to the deepest involvements and greatest heights of feminine being.

Here, as in music, an emotion driving toward disintegration and a simultaneous, irrational experience of harmony combine together, according to an inner, invisible law.

The source of seduction and transport ranges from the/ ascinans5 of a singing voice or

The Pied Piper's flute to the ecstatic music of the Dionysian mysteries, the dissolving power of music in orgiastic ritual, and the effect of music on modern woman. 6

The connection between time, the unconscious, and the moon spirit belongs, even more profoundly than has so far been shown, to the essential nature of matriarchal consciousness; and it is only by an adequate grasp of the spirit-character of the moon-archetype that we can understand the meaning of matriarchal consciousness and of feminine spirit.

The way in which an idea, an inspiration, or an intoxication arising from the unconscious seizes a personality as if by a sudden, violent assault-driving it to ecstasy, insanity, poetry, or prophecy -represents one part of the spirit's working.

The corresponding trait of matriarchal consciousness is its dependence for every intuition

and inspiration upon what emerges from the unconscious, mysteriously and almost beyond influence, when, where, and how it will. From this point of view, all shamanism, including prophecy, is a passive sufferance; its activity is more that of conceiving

than of a willed act; and the essential contribution of the ego consists in a readiness to accept the emerging unconscious content and to come into harmony with it.

Since, however, this independence of consciousness is characteristic of the autonomous emergence of all unconscious contents, the moon very frequently appears as the symbol of the unconscious in general.

The relation between time and the moon in matriarchal consciousness, the moon's lordship of time, becomes clear to us only when we pursue the time significance of the moon beyond the cosmic-mythological realm into its effect on the psychology of the

individual.

The development of patriarchal consciousness culminates in a relative liberation and independence from the unconscious which leaves the ego in command of a differentiated system of consciousness with a certain amount of disposable libido, libido that can be

applied at will.

We must understand the importance of this patriarchal form of consciousness, even while rejecting the self-deception which makes it interpret itself as an absolutely free system.

Masculine patriarchal consciousness, as shown by the development of the species "man," is a highly practical and effective organ of adaptation and accomplishment.

Among its advantages are its constant readiness to react and the extraordinary swiftness of its reactions and adaptations for, although instinctual reactions guided by the sense organs are prompt indeed, the speed that the consciousness of modern man has achieved by specialization far outstrips them.

This speeding up of conscious reactions is brought about by the same processes that led to the detachment of patriarchal consciousness from the unconscious. 7

As a final development, we see processes of abstraction, which assist in the free disposal and application of ideas and, in the differentiated thinking type, lead to the manipulation of abstractions, like numbers in mathematics and concepts in logic.

In the psychological sense, such abstractions are in the highest degree without emotional content.

While patriarchal consciousness annihilates time and outstrips nature’s slow processes of transformation and evolution by its purposive use of experiment and calculation, matriarchal consciousness remains caught in the spell of the changing moon.

Like the moon, its illumination and its luminosity are bound to the flow of

time and to periodicity.

It must wait for time to ripen, while with time, like sown seed, comprehension ripens too.

In ritual and cult, waiting and awaiting are identical with encirclement, with circumambulation.

In the wonderful story told by the Brothers Grimm about the nixie in the mill pond, as well as in many other fairytales, the woman must wait until the moon is full again. 8

Till then she must continue circling the lake in silence, or she must spin her spool full.

Only when the time is "fulfilled" does understanding come as an illumination.

Similarly, in woman’s primal mysteries-in boiling, baking, fermenting, and roasting

-the ripening and getting done, the transformation, is always connected with a period of waiting.

The ego of matriarchal consciousness is accustomed to keeping still until the time is favorable, until the process is complete, until the fruit of the moon-tree has ripened into a full

moon-that is, until comprehension has been born out of the unconscious.

For the moon is not only lord of growth but also, as moon-tree and life-tree, always itself a growth, "the fruit that begets itself."

It is in the act of understanding that the peculiar and specific difference between the processes of matriarchal and patriarchal consciousness first becomes apparent.

For matriarchal consciousness, understanding is not an act of the intellect, functioning as an organ for swift registration, development, and organization; rather, it has the meaning of a "conception."9

Whatever is to be understood must first enter matriarchal consciousness in the full, sexual, symbolic meaning of a fructification.

But this feminine symbolism does not stop here, for that which has entered must come forth.

The phrase "to come forth" marvelously expresses the double aspect of matriarchal consciousness, which experiences the light of consciousness like seed that has sprouted.

But when something enters and then even comes forth again, this something involves the whole psyche, which is now permeated through and through with the full-grown perception that it must realize, must make real, with its full self.

This means that the conceiving and understanding have brought about a personality change.

The new content has seized and stirred the whole being, whereas in patriarchal consciousness it would too often only have been filed in one intellectual pigeon-hole or

another.

Just as a patriarchal consciousness finds it difficult to realize fully and not merely to meet with "superb" understanding, so a matriarchal consciousness finds it difficult to understand without first realizing.

And here, to realize means to "bear," to bring to birth; it means submitting to a mutual relation and interaction like that of the mother and the embryo in pregnancy.

Matriarchal, qualitative time is always a unique and single occurrence, like a pregnancy, in contrast to the quantitative time of patriarchal consciousness.

To patriarchal ego-consciousness, every section of time is equal; but matriarchal consciousness has learned, from the timing of the moon, to know the individuality of cosmic time, if not yet that of the ego.

The uniqueness and indestructibility of time are constellated for the eye of one schooled to perceive the growth of living things, able to experience and realize the pregnancy of a moment, its readiness for birth.

A fairytale relates that once in a hundred years, on a certain day, at a definite hour, a

treasure rises from the deep and will belong to him who finds it at this right moment of its growth. 10

Only a matriarchal consciousness, adjusted to the processes of the unconscious, can recognize the individual time element; a patriarchal consciousness, to which this is one of innumerable, similar moments, will necessarily miss it. In this respect, the matriarchal consciousness is more concrete and closer to actual life, while the patriarchal is more abstract and further from reality.

Therefore, the language of symbolism would, as a rule, situate matriarchal consciousness not in the head but in the heart.

Here, understanding means also an act of inclusive feeling, and very often this act-as, for instance, in creative work-has to be accompanied by the most intense affect-participation if anything is to shine forth and illuminate.

The abstract thought of patriarchal consciousness is cold in comparison, for the objectivity demanded of it presupposes an aloofness possible only to cold blood and a

cool head.

Moon-consciousness has been generally associated with the heart by all peoples for whom the head has not yet become the center of a patriarchal consciousness detached from the unconscious.

In Egypt the heart was believed to be the original source of thought and of the creative spirit.

In India, where it was cosmically associated with the moon, the heart was held to be the

seat of the manas-another word belonging to the root men, signifying a psychical organ of the spirit so became the place of manifestation for the highest divinity.

This heart-center of matriarchal consciousness, with its relation to moon-time, is still the valid orienting factor in all processes of growth and transformation.

Its dominance is also typical of the processes of the creative spirit, in the course of which contents are slowly constellated in the unconscious, more or less independent of conscious participation, until they flow up into a consciousness which is neither systematized nor insulated, but open and ready to expand.

That the seat of matriarchal consciousness is in the heart and not the head means-to point out only one implication of the symbolism-that the ego of patriarchal consciousness, our familiar head-ego, often knows nothing of what goes on in the deeper center of consciousness in the heart.

For it is essential to bear in mind that the processes of matriarchal consciousness have their relation to an ego and can therefore not be described as unconscious.

To be sure, this ego is of a different kind than the one familiar to us in patriarchal consciousness, but it nevertheless plays an active part in the process of matriarchal consciousness.

Its presence constitutes the difference between human functioning at the matriarchal stage and a totally unconscious existence.

The common identification of our ego with patriarchal head consciousness and the corresponding unrelatedness to matriarchal consciousness of t .11. le _acl tQ gµrJ1 0! J _knowing what is really happening to us. In such cases we find out later that we have been deeply impressed by things, situations, and people, of which our head-ego has taken no cognizance whatever.

Then, the other way round, a seemingly dull lack of reaction may appear in someone

-often a woman-whose head cannot react promptly but whose heart-consciousness has conceived.

The fact that, like lightning, something has ’struck’ and been realized will become visible later in the fruitfulness of a personality change.

Here the saying of Heraclitus holds true: "Nature loves to hide itself."11

The moment of conception is veiled and mysterious, often submitted to by the ego of matriarchal consciousness without any awareness on the part of the head-ego.

But a deeper introspection, taking dreams, images, and fantasies into account, will show that in the matriarchal consciousness the moment and the event have been registered and have by no means passed without a consciousness participating.

There is much meaning in the veiling of these moments of conception which are often so vitally important.

Growth needs stillness and invisibility, not loudness and light.

It is no accident that the symbols of patriarchal consciousness are daylight and the sun.

The validity of this law, for biological . as for psychological increase, is confirmed by Nietzsche, that great connoisseur of the creative soul, when he says: "In the state of pregnancy we hide ourselves."12

It is not under the burning rays of the sun but in the cool, reflected light of the moon, when the darkness of unconsciousness is at the full, that the creative process fulfills itself; t _!ie night, not th. 4fil’, is the time of progeation.

It ts darkness and quiet, secrecy, muteness, and hiddenness.

Therefore, the moon is lord of life and growth in opposition to the lethal, devouring sun.

Tlie moist' might time 1s tfie time of sleep but also of healing and re gy-; Fot this reason, the moon-Goa Sin 1s a physician, and rt is said in a cuneiform inscription of his healing plant that "after the sun goes down and with a veiled head, it [the plant] must be encircled

with a magic ring of flour, and cut before the sun rises."13

Here we see, associated with the magic circle and with flour, the mystery symbol of "veiling" which belongs to the moon and the secretness of the night.

The realms of healing and healer, healing plant and recuperative growth, meet in this configuration. 14

It is the regenerating power of the unconscious that in nocturnal darkness or by the light of the moon performs its task, a mysterium in a mysterium, working from out of itself, out of nature, with no aid from the head-ego.

This is why healing pills and herbs are ascribed to the moon and their secrets guarded by

women or, better, by womanliness, which belongs to the moon.

Here the symbolism of vegetative growth is to be interpreted in the wide sense which conceives every symbol to be a synthesis of inner as well as outer reality.

To the nocturnal realm of the healing moon belong the regenerating power of sleep which heals the body and its wounds, the darkness where the recovery takes place, and also those events in the soul which in obscurity, by processes only the heart can know, allow men to 'outgrow' their insolvable crises.

It is not, as has been thought, because the moon often looks green in the east that green has been supposed to be the color of the moon; 15 it is because of the moon's inherent kinship with vegetation, of which it is said: "When Sin's word descends to the earth, the green comes forth."16

This green of Osiris, of Chidher, of Shiva's sprout, and of the green alchemical stone is not only the color of physical development but also of the development of the spirit and the soul.

The moon as ruler of matriarchal consciousness is connected with a specific knowledge and a particular form of comprehension.

This is consciousness that has come to birth, spirit as something born, light as the offspring of night.

Comprehension, as fruit, belongs to the essence of matriarchal consciousness.

As Nietzsche put it: "Everything about woman is a riddle, and everything about woman has one solution. It is called pregnancy."

Again and again the Tree of Life is a moon-tree and its fruit the delicious fruit of the full moon. The draft, or "pill of immortality," sublime knowledge, illumination, ecstasy-all these are the radiant fruit of the tree of transforming growth.

Also, in India, the moon is King Soma, the intoxicating juice, of which it is said: "As King Soma, the self of nourishment, ·1 worship him."17

We have seen that the moon is lord of fertility and of fertility magic.

This magic associated with matriarchal consciousness is always used for the increase or insurance of growth, in contrast to the directed magic of the will, the magic act which, like a hunting spell, for instance, is a tool of active, male, patriarchal consciousness.

Processes of growth are processes of transformation and subject to the self.

Matriarchal consciousness mirrors these processes and in its specific way accompanies and supports them.

On the other hand, form-giving processes, in which the initiative and activity lie with the ego, belong to the domain of the masculine, patriarchal spirit.

To ’carry’ a knowledge and allow it to ripen mean, at the same time, to accept it; and acceptance, which here includes the idea of, assimilation, is a typically feminine form of activity, not to be confused with passive submission or drifting.

The comparative passivity of matriarchal consciousness is not due to any incapacity for action but rather to an awareness of subjection to a process in which it can ’do’ nothing but can only ’let happen.’

In all decisive life situations, the feminine, in a far greater degree than the nothing-but masculine, is subjected to the numinous elements in nature or, still better, has these brought home to it.

Therefore, its relation to nature and to God is more familiar and intimate, and its tie to an anonymous transpersonal allegiance forms earlier and goes deeper than its personal tie to a man.

Although matriarchal consciousness exists in all human beings and plays an important role in men, especially if they are creative, women are still the real representatives of this consciousness, even now when they have a patriarchal consciousness at their disposal

too, and the opposition between the two attitudes has become a source of deep conflict.

For woman has held the attitude of receptivity and acceptance, which is basic to matri-archal consciousness, since the beginning of time.

She takes this attitude for granted.

It is not only during the menstrual period that, to live wisely, she must place her harmony with the moon above the desires and plans of the masculine side of her ego-consciousness.

Pregnancy and birth bring total psycho-biological changes also, demanding and presupposing adaptations and adjustments lasting for years on end.

In regard to the unknown nature of the child, its character, its sex (a matter of decisive importance in many cultures, both matriarchal and patriarchal), its health, its fate-in all these things, woman is delivered over to the mercy and power of God and condemned, as

an ego, to helpless non-activity and non-intervention.

Similarly, at a later stage, she is subjected in an entirely different way by men to the overwhelming force of a love-relation.

For this reason, the male faith in the ego and in consciousness is alien to women; indeed, it seems to them slightly absurd and childish.

From this stems the profound skepticism and the kind of indifference with which they tend to react toward patriarchal consciousness and the masculine mental world, especially when, as frequently happens, they confuse the two worlds of spirit and consciousness.

Masculinity is attached to the ego and to consciousness; it has deliberately broken the relation to nature and to destiny in which matriarchal consciousness is so deeply rooted.

The patriarchal emphasis on the ego, on will and freedom, contradicts the feminine experience of the "potencies and powers" of the unconscious and of fate, of the way that existence depends on the non-ego and the "thou."

The subdued activity of the ego at the matriarchal stage accords with its preference-as contrasted to that of the head-ego-for the attitude of an observing consciousness.

It is more concerned with awareness and attentiveness than with directed thought or judgment.

Observant, matriarchal consciousness must not be confused with the sensation function of masculine ego-consciousness or with its aloofness, which leads to scientific objectivity.

Matriarchal consciousness is directed by attendant feelings and intuitions that are based on half-conscious processes and assist the emotionally participating ego in its task of orientation.

Matriarchal consciousness reflects unconscious processes, sums them up, and guides itself by them; that is, it behaves more or less passively, without willed ego-intentions.

It functions as a kind of total realization in which the whole psyche participates and in

which the ego has the task of turning the libido toward a particular psychic event and intensifying its effect, rather than using the experience as a basis for abstract conclusions and an expansion of consciousness.

The typical activity of this observing consciousness is contemplation.

In contemplation, the energies are directed toward an emotionally colored content, event, or center, with which the ego establishes a relation and by which it allows itself to

be filled and permeated; from this it never withdraws or abstracts, as in an extremely patriarchal consciousness.

The observant, emotionally determined nature of the moon spirit is designated in the German language by words belonging to the root Sinn, signifying: to muse, to have in mind, to ponder, to consider, and to be contemplative; also contemplation, bent of

mind, as well as senses and sensual; and last, not least, the EigenSinn (self-will, stubbornness) which the male usually ascribes to the female. Matriarchal consciousness circumambulates and b _roo ; i! ! cks the l) _ll _rposiy nes§. of dir cJed thought, QfJogk:aJ conclusion and judgment.

Its characteristic action is a movement around a circle, a contemplation (Betrachtung, once interpreted by Jung as trachtigmachen, making pregnant).

It has not the direct aim of masculine consciousness nor the knife-sharp edge of its

analysis.

Matriarchal consciousness is more interested in the meaningful than in facts and dates and is oriented teleologically to organic growth rather than to mechanical or logical causation.

Since the process of cognition in such a moon-consciousness is a pregnancy and its product a birth, a process in which the whole personality participates, its ‘knowledge’ cannot be imparted, accounted for, or proved.

It is an inner possession, realized and assimilated by the personality but not easily discussed, for the inner experience behind it is scarcely capable of adequate verbal

expression and can hardly be transmitted to anyone who has not undergone the same experience.

For this reason, a plain and simple masculine consciousness finds the knowledge of matriarchal consciousness unverifiable, willful, and, par excellence, mystic.

This, in fact, is in a positive sense the heart of the matter.

It is the same kind of knowledge which is revealed in the true mysteries and in mysticism; it consists not of imparted truths but of experienced transformations and so

necessarily has validity only for people who have passed through a similar experience.

For them, Goethe’s advice still holds:

Sagt es niemand, nur den Weisen,

Weil die Menge gleich verhohnet.

(Tell it to none, but to the wise For the crowd is quick in scoffing.)

This is to say that the realizations of matriarchal consciousness are conditioned by the personality which has them.

They are not abstract and de-emotionalized, for matriarchal consciousness conserves

the tie with the unconscious realms from which its knowledge springs.

Its insights are therefore often in direct opposition to those of masculine consciousness, which ideally consist of isolated and abstract conscious contents, free of emotionalism and possessing a universal validity unaffected by personal factors.

A fundamental trend of Western development has been to expand the domain of patriarchal consciousness and draw to it everything that could possibly be added.

Yet matriarchal consciousness is by no means an outdated mode of functioning or an area of undeveloped contents which only lethargy has kept from evolving to the patriarchal level.

What the moon-side perceives is in large part, at least to the contemporary psyche, beyond the grasp of scientific understanding.

It relates to those general experiences of life which have always been the subject matter of mysteries and religions and which belong to the domain of wisdom, not to that of science.

The moon-spirit bestows culture too but not in the sense that stargazing and astrology have led to mathematics and astronomy; rather, the celestial prototype of its cultural influence is the "fruit which begets itself;’ the conqueror of death and bestower of rebirth.

As lord of ghosts and the departed, it summons the natural and spiritual powers of the unconscious to arise from the watery depths, when their time is come, and so bestows upon mankind not only growth and sustenance but also prophecy, poetry, wisdom, and immortality.

Matriarchal consciousness experiences the dark and mysterious process of growing comprehension as something in which the self functions as a totality.

The self here dominates as the (male) moon, but above and beyond its moon-aspect it rules as the Great Mother, as the wholeness of the nocturnal.

Because of its relation to growth, matriarchal consciousness presupposes this unbroken

connection with the root-bed of all growing things, with the nocturnal mother-a connection broken on principle and with heroic determination by the masculine ego; yet for matriarchal consciousness, the influence of the Great Mother and that of the masculine moon often seem to come together in the moon symbol.

The relationship, amounting to participation between the matriarchal ego and the moon, like that of the Great Mother herself, goes further than partnership with a moon-lover: it reaches identity.

The likeness of the hermaphroditic nature of the Great Mother is shown not only by the reception of the moon-spirit, the lord and lover from without, as may be supposed at once rightly and wrongly, but also by the carrying within itself of its own masculine side, as a divinity, a son-lover, and at once a father and a child.

The ego of matriarchal consciousness experiences the fructifying power of the moon as the fructifying side of the unconscious, as a portion of the power of the uroboric Great Mother. 18

And through this experience of unbroken union with the wholeness appearing before it in the Great Mother image, it can see its own likeness.

The wholeness of the Great Mother, like its own, encircles what it conceives and recognizes the engenderer as something born of itself, as the son and fruit of its own growth.

So the moon has not only a male manifestation as the center of the spiritual world of matriarchal consciousness; it has also a feminine manifestation as the highest form of the feminine spirit-self, as Sophia, as wisdom.

It is a wisdom relating to the indissoluble and paradoxical unity of life and death, of nature and spirit, to the laws of time and fate, of growth, of death and death’s overcoming.

This figure of feminine wisdom accords with no abstract, unrelated code of law by which dead stars or atoms circulate in empty space; it is a wisdom that is bound and stays bound to the earth, to organic growth, and to ancestral experience.

It is the wisdom of the unconscious, of the instincts, of life, and of relationship.

Hence, matriarchal consciousness is the wisdom of the earth, of peasants and, naturally, of women.

The teachings of China, particularly of the I Ching and of Lao-tzu, are an expression of this matriarchal consciousness, which loves the hidden and the dark and which has time.

It renounces quick results, prompt reactions, and visible effects.

More turned to the night than to the day, it dreams and watches more than it wakes

and acts.

It has less love for brightness and clarity than seems desirable to patriarchal consciousness, which, turning its back to the moon-side, only too gladly ignores its own dependence upon the dark aspect of the unconscious. Matriarchal wisdom is paradoxical.

It never separates and juxtaposes opposites with the clear discrimination of patriarchal

consciousness; rather, it relates them to one another by an "as well as" or an "also."

From this point of view-not to be misinterpreted-matriarchal consciousness is relativistic, for it is less oriented to the absolute unambiguity of truth than to a wisdom which remains imbedded in a cosmo-psychological system of ever-changing forces.

This relativistic attitude often may even appear like enmity toward the ’absolute,’ if a difference in kind and a tendency toward relationship can be termed enmity.

The dependence of matriarchal consciousness upon its partner the moon-spirit, its consonance with the moon-spirit’s changing phases, contains an element of Eros, a dependence on the thou of the partner as moon-lover, which distinguishes matriarchal from patriarchal consciousness as a consciousness of relationship.

Patriarchal consciousness is free to act and think when; how, and what it wants.

In its detached, abstract way, it is self-sufficient or ego sufficient, supreme within the circle of its conscious contents.

But matriarchal consciousness is not self-sufficient; it is bound to the moon and to the unconscious and, aware of its dependence, adjusts itself accordingly.

For this reason the wisdom of the moon-Sophia lacks that abstract, non-individual, universal, and absolute character which the patriarchal male asserts to be the highest spirituality, revering it as the celestial spirit-sphere of sun and daylight and setting it above the moon-world.

From this point of view, the moon-spirit of matriarchal consciousness is ’only’ moon-spirit, ’only’ soul, and the eternal feminine.

But by forfeiting the character of remote divinity, matriarchal consciousness retains the milder and less blinding light of the human spirit.

Woman’s wisdom is non-speculative; it is close to nature and life, bound to fate and to living reality.

Its illusionless view of actuality may shock an idealistic, masculine mentality; yet

it is related to this actuality as nourisher, helper, comforter, and lover and leads it beyond death to ever-renewed transformation and rebirth.

The moon-wisdom of waiting, accepting, ripening admits everything into its totality, transforming it as well as its own being.

It is always concerned with wholeness, with shaping and realizing, with the creative.

One must never forget that the creative is by its inherent nature related to matriarchal consciousness.

It is not the conscious but the unconscious which is creative, and every creative

achievement, like a pregnancy, presupposes an attitude of patience and relatedness such as we have found characteristic of matriarchal consciousness.

However, while all creative cultural achievement-at least in its highest form- represents a synthesis of receptive matriarchal and formative patriarchal consciousness, woman's predominant dependence upon matriarchal consciousness and its form of wisdom

entails, with all its blessings, some inherent dangers.

It is certainly consonant with the moon-spirit and the process of growth that silence and realization should come before formulation and understanding; but woma _rr _s tendency to realization, one of the creative elements of matriarchal consciousness, often gets entangled in mere naturalness.

In that early phase of its development, the "self-establishment" phase, when the feminine can without danger still remain caught in the Great Mother, matriarchal consciousness is quite unaware of being dominated by the unconscious. 19

But even when the matriarchal ego becomes conscious of its separate existence, it still

adheres to the basic condition of its former existence, which is never to be split.

Even when the feminine, as will be shown, has to progress from the task of self-establishment to that of self-surrender, it still wants to be totally involved.

It is never satisfied with the fulfillment of a partial psychic structure such as a conscious differentiation of the ego; the feminine wishes the whole of itself included.

That, on the spiritual or psychological plane, means realization.

But here woman's nature often plays a trick.

Instead of realizing, she concretizes and, by a natural projection, transposes the creative process of pregnancy onto the external plane.

That is to say, woman takes the symbols of this phase of matriarchal consciousness

literally; she loves, becomes pregnant, bears, nourishes, cherishes, and so on, and lives

her femininity outwardly but not in the inner world.

This tendency may explain the smallness of her spiritual achievements as compared to men, her lack of creative productivity.

It seems to a woman (rightly or wrongly?) that to be the source of life in pregnancy and birth is creative enough.

Matriarchal consciousness is written into a woman's body, and through her body she lives in outer actuality all which for a man must become a psychological happening, if it is to be realized. 20

In this sense, man, with his developed patriarchal consciousness, is a step ahead, since nature permits him to experience the matriarchal phase of consciousness only as a spiritual advancement and not in concrete form.

As a result, when mankind is forced to come to patriarchal consciousness and to break with the unconscious, matriarchal consciousness-like matriarchy and, along with it, the moon becomes something negative to be surmounted.

Any development, at any stage, that strives toward patriarchal consciousness, toward

the sun, looks on the moon-spirit as the spirit of regression, as the terrible mother, as a witch.

Whether this negative moon is experienced as masculine or feminine, it is in either case a symbol of the devouring unconscious.

Especially as the dark moon, it becomes the blood-sucker, the child-murderer, the eater of human flesh; it symbolizes the danger of inundation by the unconscious, of moodiness, lunacy, and madness.21

The English "to moon," to be melancholy, to waste time, shows that to be "withdrawn" can , ,:mean to be "drawn to the moon" with its dangerous pull toward the unconscious.

Here, as everywhere, comes the question as to what value a psychic phase has at any special stage of development.

Moon consciousness or matriarchal consciousness is creative and productive at the beginning and end. Moon-light is the first light to illumine the dark world of the unconscious, whence consciousness is born and to which it remains bound; and all things that are childlike, growing, creative, and feminine remain faithful to their relation to the moon-spirit.

But as development goes on, that which was a progression out from the unconscious comes to be a holding fast to the unconsciousness.

At this point, the new and superior sun-world comes into opposition with the world of the moon, as patriarchy does with matriarchy, when they are considered as two psychological

phases.

Only in later periods of development, when patriarchy has fulfilled itself or gone to absurd lengths, losing its connection with Mother Earth, does individuation bring about a

reversal.

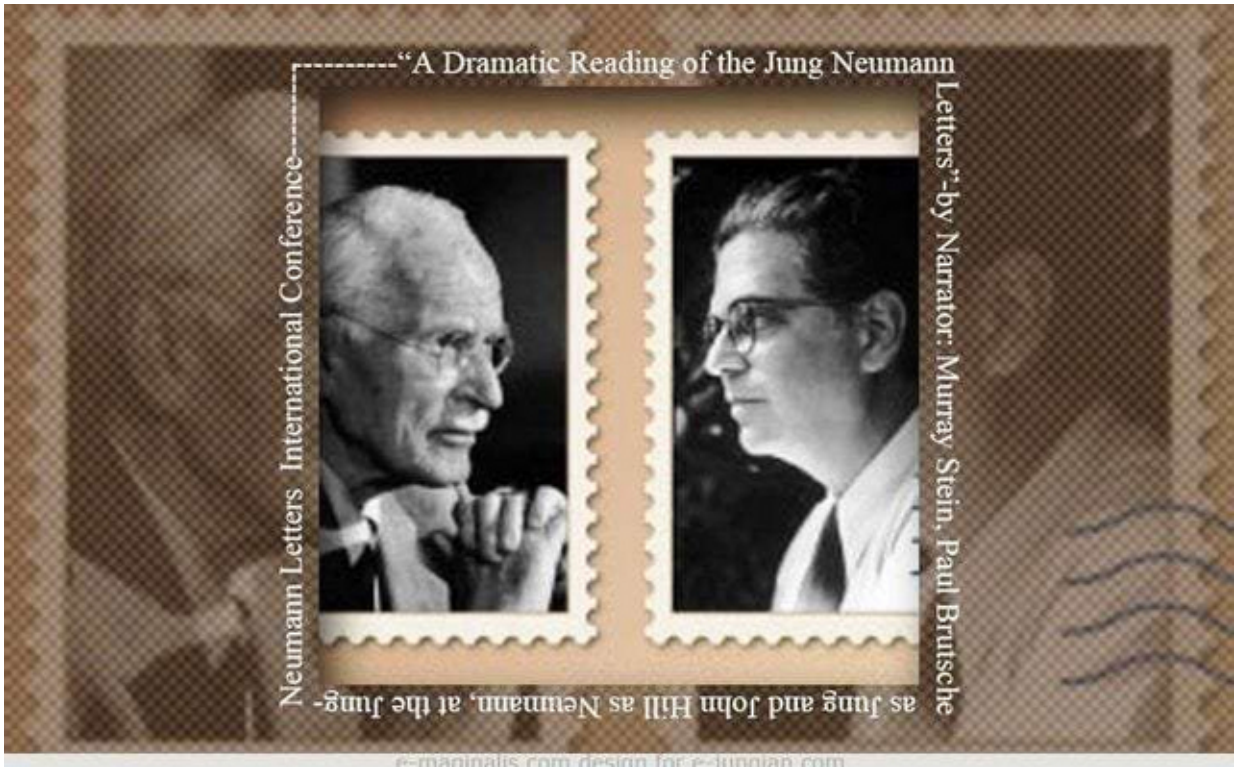
Then, patriarchal sun-consciousness reunites with the earlier, more fundamental phase, and matriarchal consciousness, with its central symbol the moon, arises from the deep, imbued with the regenerating power of its primal waters, to celebrate the ancient hieros gamos of moon and sun on a new and higher plane, the plane of the human psyche.

For the masculine as for the feminine, wholeness is attainable only when, in a union of opposites, day and night, upper and lower, patriarchal consciousness and matriarchal come to their own kind of productivity and mutually supplement and fructify one another.

The Jewish Midrash relates that at the beginning of creation the sun and moon were of equal size, but the moon, because it committed a sin, was made smaller, and the sun became the ruling star of the universe.

However, God's promise to the moon foretells the re-establishment of the original situation:

At that time thou wilt again be large as the sun; And the moon's light will be like the sun's light. Erich Neumann, Page 230 229


"A Dramatic Reading of the Jung Neumann
Letters"-by Narrator: Murray Stein, Paul Brutsche
as Jung and John Hill as Neumann, at the Jung-
Neumann Letters International Conference

1. Cf. the following etymological dictionaries: J. Grimm and W. Grimm,

Deutsches Worterbuch; E. Littre, Dictionnaire de la languefrancaise; E. Boisacq,

Dictionnaire etymologique de la langue grecque (1916).

1. E. Boisacq, Dictionnaire de la langue grecque.
2. See Part I of this article in the Eranos Jahrbuch 18 (here untranslated).
3. It is not an accident that the sphere of the muses, that is, of the feminine powers who preside over music, rhythm, dance, soothsaying, and everything artistically creative, is associated through the numbers three and nine with the moon. (Cf. K. Kerenyi, "Die orphische Kosmogonie und der Ursprung der Orphik;' in Eranos Jahrbuch 17 [Rascher Verlag, 1949]). Similarly, it is the figures of Musaios, of his son Eumolpos, and of Orpheus (see Bachofen, Mutterrecht, 3d ed., 2: 849, 856 ff.) which become so especially important for the traditions of matriarchal consciousness in the Orphic and Eleusinian mysteries. A further example is that in China the origin of the theater was ascribed to the moon. An emperor who visited the moon, as the legend relates, was so enchanted by the

singing and dancing fairies that on his return to earth he instructed some youths to make a terrestrial copy of their songs and postures and so created the beginning of the Chinese theater (J. Bredon, Das Mondjahr [1937], p. 420).

1. See R. Otto, The Idea of the Holy, trans. J. W. Harvey, rev. ed. (London: Oxford University Press, 1929), especially translator's note, p. xv or chap. 6, "The Element of Fascination."
2. Music is not only the specific art of the temporal but also of moon symbolism

as a whole; the concept of qualitative time, of rhythm, of phases, etc., determines its fundamental structure-and by no means only in primitive music.

1. E. Neumann, The Origins and History of Consciousness, Bollingen Series 42 (New York: Pantheon Books, 1954; Princeton: Princeton University Press).

2. Grimm’s Fairy Tales (New York: Pantheon Books, 1944), p. 736.
3. Here, and in the following, thinking is taken only as the clearest example of a differentiated function, whose dominance is characteristic of patriarchal consciousness.

See C. G. Jung, Psychological Types, trans. H. G. Baynes (New York: Harcourt Brace & Co., 1926; revised edition, vol. 6 of The Collected Works [Princeton: Princeton University Press, 1971]), p. 611; and the author’s Origins and History of Consciousness.

1. Characteristically, it is often said that the treasure "blooms."
2. Diels, Fragment 123, Heraklit.
3. F. Nietzsche, Gesammelte Werke, vol. 11, p. 305.
4. A. Jeremias, Handbuch deraltorientalischen Geisteskultur(Berlin: W. de Gruyter, 1929), p. 240.
5. C. Kerenyi, Asklepios: Archetypal Image of the Physician’s Existence, trans. R. Manheim, Bollingen Series 65.3 (New York: Pantheon Books, 1959); and C. A. Meier, Antike Inkubation und moderne Psychotherapie, Studien aus der C. G. Jung lnstitut (Zurich: Rascher Verlag, 1948).
6. The symbol of silver which belongs to the moon and, among other things

connected with it, the "silver age" of Hesiod will not be included in this discussion.

1. A. Jeremias, Handbuch, p. 248.
2. P. Deussen, Sechzig Upanishaden (Leipzig: F. A. Brockhaus, 1897), p. 53.
3. The uroboros, because of its essential duality, includes, among other things, male and female, maternal and paternal. While the female-maternal uroboros rules over the psychological phase of matriarchy, the male uroboros, in which the actively procreative and mobile side of the uroboros is manifested, leads over into patriarchy.
4. See Part I of this paper (n. 3, above).
5. Not entirely without justification, and certainly not without humor, one woman’s psychoanalytic theory-a kind of answer to the penis-envy imputed to the feminine by man-was that the cultural achievement of man is only a compensation for his incapacity to give birth and so stems, in a way, from his "uterusenvy."
6. R. Briffault, The Mothers (New York: The Macmillan Co., 1927).
7. M.J. bin Gorion, Die Sagen der Juden (Frankfurt a. M.: Rutter & Loening, 1913-1927).

1. https://www.facebook.com/groups/56536297291/
2. https://carljungdepthpsychologysite.blog/2021/08/12/cellular-resonance-and-the-sacred-feminine-marion-woodmans-story-by-tina-stromsted/

Jung on the Coming Global Catastrophe (2022-11-19 04:20)

[paypal _donation _button border="5"]

[1]Carl Jung Depth Psychology Facebook Group

Jung on the Coming Global Catastrophe

interview with Marie-Louise von Franz

[2]Carl Jung on The Coming Catastrophe by Marie-Louise von Franz

INTERVIEWER: When you were in the United States recently, you mentioned that Jung had had a vision at the end of his life of a global catastrophe. Can you speak about that a little bit?

VON FRANZ: I don't want to speak much about it. He tried to convey to his family some things right when he was dying..... One of his daughters took notes, and after his death she gave them to me. There is a drawing with a line going up and down, and underneath is the caption: "The last fifty years of humanity," and some remarks about a final catastrophe being ahead. But I have only those notes.

INTERVIEWER: What is your own feeling about the world situation?

VON FRANZ: One's whole feeling revolts against this idea! But since I have those notes in a drawer, I don't allow myself to be too optimistic. I think, "Well, we have always had wars and enormous catastrophes, and I have no more personal fear about that. I mean, at my age, if you have to go soon anyhow– egocentrically speaking– but the beauty of all the life! To think that the billions and billions of years of evolution to build up the plants and the animals, and the whole beauty of nature– to think that humans would, out of sheer shadow foolishness, destroy it all– I mean, that all of life might go from the planet! And we don't know, on Mars and Venus, if there is life. We don't know if there are any life experiments elsewhere in the galaxies. And we go and destroy this! I think it is so abominable– I try to pray that it may not happen, that a miracle happens.

INTERVIEWER: Do you find that the young people whom you see now are aware of this pending catastrophe in their consciousness?

VON FRANZ: Yes. It's partly in their unconscious and partly in their consciousness– and, I think, in a very dangerous way of giving up and running away into a fantasy

world. You know, when you study science fiction, you see that there's always the fantasy of escaping to some other planet and beginning anew again. This theme means "give up the battle on this earth," consider it hopeless and just give up. A sort of defeatism. Perhaps that is because there is a world catastrophe impending, and they are only feeling what is true. But I think one shouldn't give up. If you think of Jung's "Answer to Job": if man would wrestle with God, if man would tell God that He shouldn't do it.... That's where reflection comes in. Jung never thought we might do better than just sneak 'round the corner, with not too big a catastrophe. When I saw Jung last, he had a vision while I was with him. He said, "I see enormous stretches devastated, enormous stretches of the earth. But, thank God, it's not the whole planet." So, perhaps, that is what lies ahead.

1. https://www.facebook.com/groups/56536297291/
2. https://www.amazon.com/Way-Dream-Conversations-Interpretation-Marie-Louise/dp/1570620369

Philemon is the inverse of Xt. Ka is the brother of the devil, is the antichrist- the Red Pope. Lenin (2022-11-20 04:03)

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[1]Carl Jung Depth Psychology Facebook Group

The hall is bleak. There is the shining crystal. I need to walk up to it and look into its play of fire.

I see in a fiery corona the mother of God with the child as if in an old painting. Peter stands to her left, bowing.

Peter alone with the keys- the Pope with a triple crown in a festive audience-a sitting Buddha appears in a circle of fire - now a many-armed Kali,- this bloody Goddess-now Salome herself desperately wringing her hands, now that white shape of a girl with black hair-my own soul-and now that white shape of a man, which also appeared to me at the time- it resembles Michelangelo’s sitting Moses- it is Elijah. Carl Jung, The Black Books, Book 2, Page 186-187

”That belongs to us- what do you want with it amongst men?

Whip and [rn/112] a sharp blade and herbs and the plumbline in the cupboard, and the rifle behind the door."

But I don’t want to suffocate.

"Then take a breath from time to time, but don’t forget to close the lid again."

Do you mean human air?

"No, divine air, and afterward back in the box."

What the hell, the Pope is better off.

"Exactly. We need a Pope, you know, someone infallible who has everything he needs, who does not need anyone since he draws things down from heaven and since the angels give him bread.

That is what your beloved fellow meant, not us. Of course, if men were different-or you.

But, you know- double-sided calamity! "

"By the way, men could also denature themselves for the sake of the Pope. Just wait and see. The Pope still won't leave the Vatican." Carl Jung, The Black Books, Book 5, Page 249

Ka & Philemon are bigger than the man, they are supra-human (Disintegrated into them one is in the Col. Unc.) ...

Philemon is the inverse of Xt. Ka is the brother of the devil, is the antichrist- the Red Pope. Lenin."

The "Red Pope" may refer to the Prefect of the Congregatio de Propaganda Fide.) (Diary, CLM, pp. 32-36). Editor, The Black Books, Book 7, Page 164, fn 36

Wordlessly Elijah and Salome step inside the house.

I follow them reluctantly A feeling of guilt torments me. Is it bad conscience?

I would like to turn back, but I cannot. I stand before the play of fire in the shining crystal.

I see in splendor the mother of God with the child.

Peter stands in front of her in admiration-then Peter alone with the key-the Pope with a triple crown-a Buddha sitting rigidly in a circle of fire-a many-armed bloody Goddess-it is Salome desperately wringing her hands-it takes hold of me, she is my own soul, and now I see Elijah in the image of the stone. Carl Jung, The Red Book, Page 248

I lock the past with one key, with the other I open the future. This takes place through my transformation.

The miracle of transformation commands. I am its servant, just as the Pope is. Carl Jung, The Red Book, Page 250

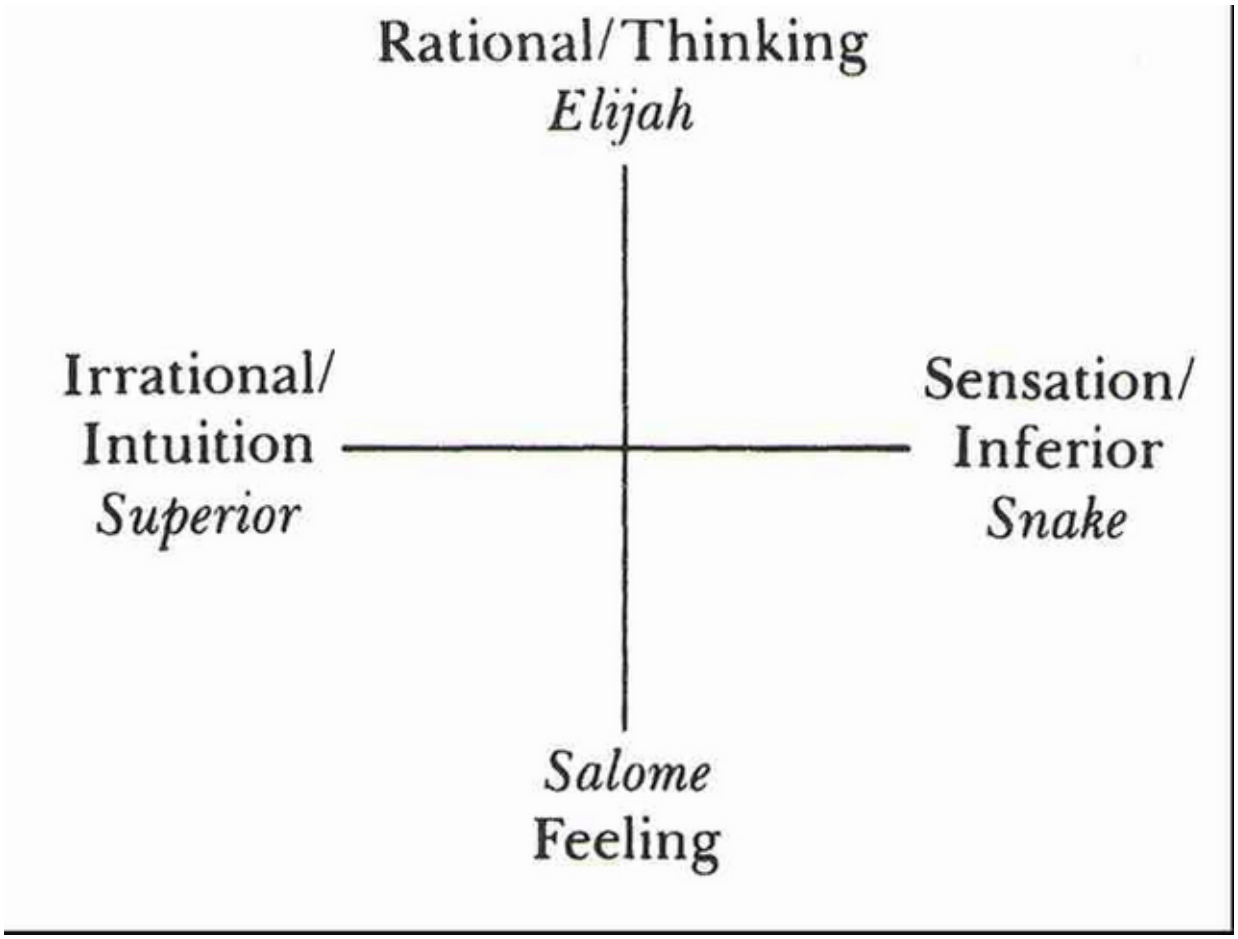
I know, they call this veneration.

And if they do not find the true one, they at least have a Pope, whose occupation it is to represent the divine comedy.

But the true one always disowns himself, since he knows nothing higher than to be a man. Carl Jung, The Red Book, Page 316

In the latter case the I is depicted as Peter, the chosen rock upon which the Church is to be founded.

The key as the symbol of the power of binding and loosing buttresses this idea, and leads one to the image of the pope as God's governor on earth with a threefold crown. Carl Jung, The Red Book, Page 367



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if a person doesn’t know his or her shadow, then the relationship to other people is very difficult (2022-11-21 04:56)

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[1]Carl Jung Depth Psychology Facebook Group

[2]Psychological Perspectives: A Quarterly Journal of Jungian Thought, 261,104-116

Contact with the unconscious is the condition of having a good relationship to other people.

For instance, if a person doesn’t know his or her shadow, then the relationship to other people is very difficult and easily disturbed.

But if I know, this is my shadow, then I am more tolerant towards other people.

I can also more easily discern between what is my shadow and theirs: what was my fault and what was his or her fault.

People who are in relation with the Self attract other people. It’s a precondition for relationships.

But, of course, in every life there are perhaps phases- weeks or days-when one needs to be alone in order to introvert.

But that’s quite natural.

The more sincerely you do this introversion, the more you are able to relate to other people afterwards. -Aniela Jaffé (1903-1991), Psychological Perspectives: A Quarterly Journal of Jungian Thought, 261,104-116

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2. https://www.tandfonline.com/doi/abs/10.1080/00332929208408915

On November 1, 1950, Pope Pius XII defined the Assumption of the Blessed Virgin into heaven (2022-11-22 03:50)

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A corresponding image is that of the Coronation of the Virgin.

In this image the Virgin Mary is shown as already having arrived in heaven, and Christ is in the act of placing a crown on her head.

I want to read you a portion of the proclamation of Pope Pius XII.

to give you the flavor of this. Jung considered the dogma of the Assumption of Mary to be ”the most important religious event since the Reformation."

It’s an astonishing remark.

The proclamation of Pope Pius XII is a lengthy document in which the ancient sources are extensively quoted.

What I am going to read you is only a small portion of it.

The book on Church teachings that I'm quoting from introduces it with this statement:

On November 1, 1950, Pope Pius XII defined the Assumption of the Blessed Virgin into heaven as a dogma of faith, leaving the dispute about whether or not Mary died an open question.

The Pope responded to the petitions of the bishops and the priests and the faithful by giving honor to the Blessed Virgin with this solemn definition.

The Assumption of the Blessed Virgin, body and soul, into heaven is another of the great privileges conceded to her by God for consenting to be His mother.

And here is the quote from the proclamation of the dogma:

The Universal Church in which the Spirit of Truth dwells [remember that I've already spoken of how the Church has taken over the Holy Ghost as its own, and here that's explicitly stated; the Spirit of Truth is a synonym for the Holy Ghost], and which he infallibly guides to perfect knowledge of revealed truths, has shown its faith many times in the course of the centuries.

Bishops from all over the world with almost perfect unanimity have petitioned that the truth of the corporeal Assumption of the Blessed Virgin Mary into heaven be defined as dogma of the divine Catholic faith.

The truth of this dogma is based on sacred scripture and is deeply rooted in the hearts of the faithful.

it is sanctioned by the worship of the Church in the most ancient times.

It is completely consonant with all other revealed truths.

It has been explained and proclaimed by the study, the knowledge and wisdom of theologians. In consideration of all these reasons, we judge that in God's providence the time has come to proclaim solemnly this wonderful privilege of the Virgin Mary. . . .

We therefore, after humbly and repeatedly praying to God, and calling upon the light of the Spirit of Truth, the glory of almighty God, who has shown great and particular love for the Virgin Mary, Edward F. Edinger, Transformation of the God-Image, Page 109-110

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Carl Jung: Behind this stands the archetypal numen of feminine deity. **(2022-11-23 04:15)**

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The Assumption of the Virgin Mary,

As you know, Jung gave a great deal of attention to this image.

He discusses it much more extensively in ”Answer to Job," where he speaks of the dogmatization of the Assumption as "the most important event in Church history since the Reformation," but in our material tonight (paragraph 237) he says this:

“For a long time there had been a psychological need for ...

[the Trinity to become a quaternity], as is evident from the medieval pictures of the Assumption and Coronation of the Virgin; it was also responsible for elevating her to the position of mediatrix, corresponding to Christ’s position as the mediator ....

The recent promulgation of the dogma of the Assumption emphasizes the taking up not only of the soul but of the body of Mary into the Trinity, thus making a dogmatic reality of those medieval representations of the quaternity which are constructed on the following pattern [figure 10-6].

Only in1950, after the teaching authority in the Church had long deferred it .... did the Pope, moved by a growing wave of popular petitions, feel compelled to declare the Assumption as a revealed truth.

All the evidence shows that the dogmatization was motivated chiefly by the religious need of the Catholic masses.”

Behind this stands the archetypal numen of feminine deity. Edward F. Edinger, The Mysterium Lectures, Page 132

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The value of Yoga is recognized in Dr. Jung’s interest in the “Catholic cure of souls” as found in the Exercitia Spiritualia (2022-11-24 04:46)

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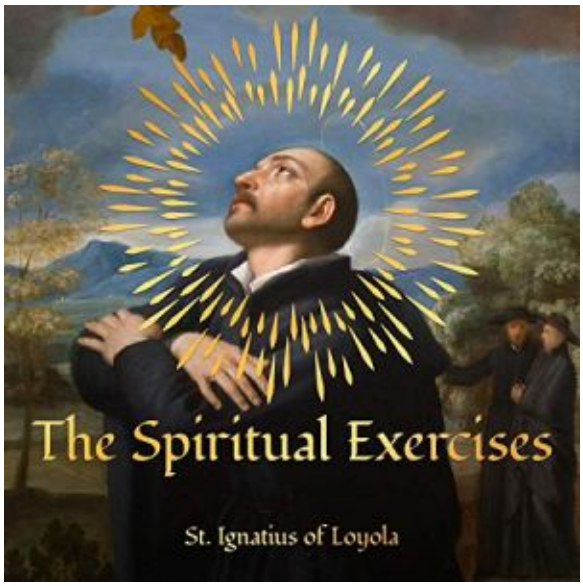


[2]Spiritual Exercises of Ignatius Loyola

[The value of Yoga is recognized in Dr. Jung's interest in the "Catholic cure of souls" as found in the Exercitia Spiritualia of the Catholic priest Ignatius Loyola. Dr. Jung often mentioned them and even lectured on them during his years of Professorship at the ETH Institute.]

For several years now I have been lecturing about the process of individuation. First I gave an account of Patanjali's Yoga Sutra, then of two Buddhist treatises concerning the attainment of Buddahood. The third course was about the Exercitia Spiritualia of St. Ignatius. Carl Jung, Letters Vol. II, Page 300

This recalls the impressive opening sentence of Ignatius Loyola's "Foundation": "Man was created to praise, do reverence to, and serve God our Lord, and thereby to save his soul." Carl Jung, CW 9ii, Para 252

I have called the method 'active imagination'. Ignatius Loyola also made use of active imagination in his Exercitia. There is evidence that something similar was used in the meditations of alchemical philosophy. Carl Jung, Tibetan Book of the Great Liberation, Page 64

He [Jung } went on to say that he never would have thought of studying the exercises of Ignatius of Loyola, for the idea bored him, but he said he saw that people should know about such things – so he studied them and found them most interesting. Carl Jung, Jung My Mother and I, Page 263

Also, the religious exercises of Ignatius of Loyola are Christian counterparts to the Indian meditations or to our fantasies from the unconscious. Carl Jung, Kundalini Yoga Seminar, Page 80

Yes, this is the deity. Ignatius of Loyola, too, had such visions in which a globe appeared. This is the all-round, cosmic being, the world soul, the rotundum, the round one. And what would you say about the fact that the ball in the dream is red? Carl Jung, Children's Dreams Seminar, Page 441

He [Jung] said, "These Exercitia were a means to explain to my public, so I studied them for my people. You can use your knowledge for such a purpose, and then it makes sense, because you apply it. Carl Jung, Jung My Mother and I, Page 263

In the summer we will have the opportunity to discuss the exercises of Saint Ignatius of Loyola, the only official medieval form of yoga in the West. The unofficial Western yoga that concurs fully with that of the East is precisely this yoga of alchemy. Carl Jung, Psychology of Yoga and Meditation, Page 164

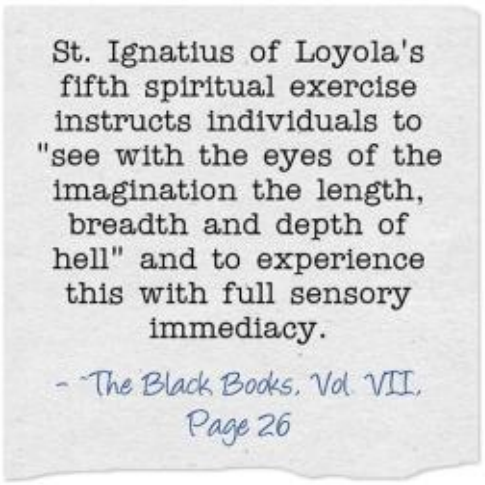
This form of colloquy with the friend of the soul was even admitted by Ignatius Loyola into the technique of his Exercitia spiritualia, but with the limiting condition that only the person meditating is allowed to speak, whereas the inner responses are passed over as being merely human and therefore to be repudiated Carl Jung, CW 9i, Para 236.

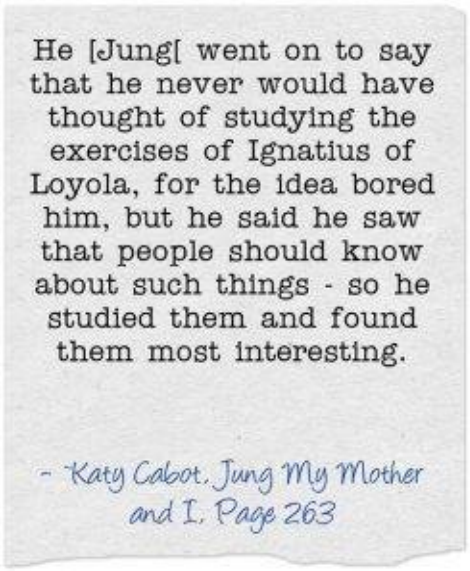
It is a transformation experience induced by technical means. The exercises known in the East as yoga and in the West as exercitia spiritualia come into this category Carl Jung, CW 9i, Para 232.

The Exercitia spiritualia pursue the same goal, in fact both methods seek to attain success by providing the meditator with an object to contemplate and showing him the image he has to concentrate on in order to shut out the allegedly worthless fantasies. Both methods, Eastern as well as Western, try to reach the goal by a direct path. I do not wish to question the possibilities of success when the meditation exercise is conducted in some kind of ecclesiastical setting. But, outside of some such setting, the thing does not as a rule work, or it may even lead to deplorable results. By throwing light on the unconscious one gets first of all into the chaotic sphere of the personal unconscious, which contains all that one would like to forget, and all that one does not wish to admit to oneself or to anybody else, and which one prefers to believe is not true anyhow Carl Jung, CW 11, Para 939

Yoga was originally a natural process of introversion, with all manner of individual variations. Introversions of this sort lead to peculiar inner processes which change the personality. In the course of several thousand years these introversions became organized as methods, and along widely differing lines. Indian yoga itself recognizes numerous and extremely diverse forms. The reason for this lies in the original diversity of individual experience. This is not to say that any one of these methods is suited to the peculiar historical structure of the European. It is much more likely that the yoga natural to the European proceeds from historical patterns unknown to the East. As a matter of fact, the two cultural achievements which, in the West, have had to concern themselves most with the psyche in the practical sense, namely medicine and the Catholic cure of souls, have both produced methods comparable to yoga. I have already referred to the exercises of Ignatius Loyola. With respect to medicine, it is the modern psychotherapeutic methods which come closest to yoga. Freud's psychoanalysis leads the

conscious mind of the patient back to the inner world of childhood reminiscences on one side, and on the other to wishes and drives which have been repressed from consciousness. The latter technique is a logical development of confession. It aims at an artificial introversion for the purpose of making conscious the unconscious components of the subject Carl Jung, CW 11, Para 873


St. Ignatius of Loyola's fifth spiritual exercise instructs individuals to "see with the eyes of the imagination the length, breadth and depth of hell" and to experience this with full sensory immediacy.
- The Black Books, Vol. VII, Page 26


He [Jung[went on to say that he never would have thought of studying the exercises of Ignatius of Loyola, for the idea bored him, but he said he saw that people should know about such things - so he studied them and found them most interesting.
- Katy Cabot, Jung My Mother and I, Page 263

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Carl Jung on "Hinduism" - Anthology (2022-11-25 04:31)

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[1]Carl Jung Depth Psychology Facebook Group

Soma and fire are identical in Vedic literature. The ancient Hindus saw fire both as a symbol of Agni and as an emanation of the inner libido-fire, and for them the same psychic dynamism was at work in the intoxicating drink ("fire-water," Soma-Agni as rain and fire). The Vedic definition of soma as "seminal fluid" confirms this view Carl Jung, CW 5, Para 246

Soma is also the "nourishing drink." Its mythological characteristics coincide with those of fire, and so both are united in Agni. The drink of immortality, Amrita, was stirred by the Hindu gods like the fire. Carl Jung, CW 5, Para 247

There is a similar idea in Hindu mythology, where Indra appears as the husband of Urvara. But Urvara means the "fertile land." In the same way the seizure of a country by the king was regarded as his marriage with the land Carl Jung, CW 5, Para 306

Similar ideas must also have existed in Europe. Princes at their accession had to guarantee a good harvest. The Swedish king Domaldi was actually killed as a result of failure of the crops. In the Hindu Ramayana, the hero Rama marries Sita, the furrow Carl Jung, CW 5, Para 306

Of all the trees in India there is none more sacred to the Hindus than the peepul or aswatha (Ficus religiosa). It is known to them as Vriksha Raja (king of trees). Brahma, Vishnu, and Maheswar live in it, and the worship of it is the worship of the Triad. Almost every Indian village has an aswatha (Negelein, ed., Der Traumschlüssel des Jaggadeva, p. 256) Carl Jung,

CW 5, Para 545

The treasure which the hero fetches from the dark cavern is life: it is himself, new-born from the dark maternal cave of the unconscious where he was stranded by the introversion or regression of libido. Hence the Hindu fire-bringer is called Matarisvan, he who swells in the mother. The hero who clings to the mother is the dragon, and when the hero is reborn from the mother he becomes the conqueror of the dragon (fig. 258.59a) Carl Jung, CW 5, Para 580

The size and invincibility of the “child” are bound up in Hindu speculation with the nature of the atman, which corresponds to the “smaller than small yet bigger than big” motif Carl Jung, CW 9i, Para 289.

In India the symbol [dogma] developed far more organically and pursued a less disturbed course. Even the great Hindu Reformation, Buddhism, is grounded, in true Indian fashion, on yoga, and, in India at least, it was almost completely reassimilated by Hinduism in less than a millennium, so that today the Buddha himself is enthroned in the Hindu pantheon as the avatar of Vishnu, along with Christ, Matsya (the fish), Kurma (the tortoise), Vamana (the dwarf), and a host of others Carl Jung, CW 9ii, Para 272.

In Hindu literature you also find the terms padma (lotus) and chakra, meaning the flowerlike centres of different localizations of consciousness. Carl Jung, CW 18, Para 1331

These peculiar localizations play a great role in so-called primitive psychology, which is by no means primitive. For instance if you study Tantric Yoga and Hindu psychology you will find the most elaborate system of psychic layers, of localizations of consciousness up from the region of the perineum to the top of the head. These “centres” are the so-called chakras, and you not only find them in the teachings of yoga but can discover the same idea in old German alchemical books, which surely do not derive from a knowledge of yoga Carl Jung, CW 18, Para 17

The other category, the minority, become hysterical when they try to be nice and normal. Those are the born criminals whom you cannot change. They are normal when they do wrong. We also do not feel quite right when we are behaving perfectly, we feel much better when we are doing a bit of wrong. That is because we are not perfect. The Hindus, when they build a temple, leave one corner unfinished; only the gods make something perfect, man never can. It is much better to know that one is not perfect, then one feels much better. So it is with these children, and so it is with our patients Carl Jung, CW 18, Para 209

While I stood before the bed of the Old Man, I thought and felt: “I am not worthy Lord.” I know Him very well: He was my "guru" more than 30 years ago a real ghostly guru-but that is a long and-I am afraid-exceedingly strange story. It has been since confirmed to me by an old Hindu. You see, something has taken me out of Europe and the Occident and has opened for me the gates of the East as well, so that I should understand something of the human mind. Carl Jung on his vision of Philemon, Letters Vol. 1, Page 491.

No Hindu pantheon lies behind us, instead we have a Judeo-Christian background and a Mediterranean culture, consequently different questions await an answer. Carl Jung, Letters Vol. 1, Page 538.

I found something very similar in Hindus, namely an extension or extensibility of con-

sciousness into the subconscious mind which is not to be found or is at least very rare with non-Jews. Carl Jung, Letters Vol. I, Page 223

If you take the concept of prayer in its widest sense and if you include also Buddhist contemplation And Hindu meditation (as being equivalent to prayer), one can say that it is the most universal form of religious or philosophical concentration of the mind and thus not only one of the most original but also the most frequent means to change the condition of mind. Carl Jung, Letters Vol. I, Page 558.

And with-it Christ becomes a formulable psychological experience: the self is a living person and has always been there. It is an insight upon which Hindu philosophy the equivalent of Western theology), Buddhism, Taoism, mystical Islamic sects, and Christianity are all agreed. Carl Jung, Letters Vol. II, Page 84

Our unconscious definitely prefers the Hindu interpretation of immortality. Carl Jung, Letters Vol. II, Page 146.

The concept of the five elements is a part of the Samkhya philosophy, which is pre-Buddhistic, belonging to the seventh century B.C. at the latest.

All subsequent Hindu philosophies, like the Upanishads, took their origin in the Samkhya philosophy. Carl Jung, Kundalini Seminar, Page 43

You know that the series of animals begins in muladhara with the elephant that supports the earth, meaning that tremendous urge which supports human consciousness, the power that forces us to build such a conscious world.

To the Hindu the elephant functions as the symbol of the domesticated libido, parallel to the image of the horse with us.

It means the force of consciousness, the power of will, the ability to do what one wants to do. Carl Jung, Kundalini Seminar, Page 51

Our Ajna is caught in this world.

It is a spark of light, imprisoned in the world, and when we think, we are merely

thinking in terms of this world.

But the Hindu thinks in terms of the great light.

His thinking starts not from a personal but from a cosmic Ajna. Carl Jung, Kundalini Yoga Seminar, Page 67

In India it has given way to Hinduism, in which Buddha is merely the ninth, that is the last, incarnation or avatar of Vishnu. The Hindus believe that the time of Buddha has passed and that a tenth avatar of Vishnu in the form of a white horse will soon appear. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

As Buddha and his teaching are still recognized within the frame of the Hindu religion,

you find traces of him everywhere; but his achievement, amazing consciousness and highest integrity are no longer to be found in India today, though Rishis and Yogins still make private efforts to reach its illumination. Carl Jung, ETH Lecture 27Jan1939, Pages 68.

India honored me with three doctorates, from Allahabad, Benares, and Calcutta representatives of Islam, of Hinduism, and of British-Indian medicine and science. Carl Jung, Memories Dreams and Reflections, Page 280

For the ultimate task of life, according to Hindu teaching, is that you take up your karma, that you work it out; otherwise it accumulates and you have it in the next existence-a hell of a time. Carl Jung, Visions Seminar, Page 58

Consciousness.

For it is at the same time the thing which happens in ourselves, a thing that is almost physiological.

Therefore Hindu philosophy holds that there is such a snake in the human body that creeps up the spinal cord and seeks to attain the light of wisdom, or consciousness.

That it wants to be recognized in the light, in consciousness, would be the psychological interpretation. Carl Jung, Visions Seminar, Page 296

But the Hindu mind thinks of it in an absolutely different way.

To him the world is an ever-existing illusion, but always created from the central point of energy. Carl Jung, Visions Seminar, Page 306

People sometimes assume that there really are such centers, but the Hindu himself says 'Just as if" there were such centers; it is not to be taken literally. Carl Jung, Visions Seminar, Page 420

The legend of the youth of Krishna, who was contemporary with Christ, is such a close parallel that Christians say it originated in Christian countries or was affected by Christian influences, while the Hindus assert just the opposite. Carl Jung, Visions Seminar, Page 447

No scholar in our days will deny the Persian influence on the conceptions of early Christianity; the Christian idea of heaven and hell, for instance, is typically Persian.

The influence of Hindu philosophy is still questionable, however, though it is a fact that there were Buddhist monasteries in Persia about two hundred years before the birth of Christ. Carl Jung, Visions Seminar, Page 447

We cannot conceive of matter as a spiritual entity, or even imagine that it could have a spiritual connotation or a spiritual value. It seems an absolute paradox.

But when one studies Hindu philosophy, one sees that matter, as the opposite of spirit, is really pretty much the same thing. Carl Jung, Visions Seminar, Page 552

That center of the mandala is what Hindus would designate as "smaller than small yet

greater than great."

There is a text in the Upanishads: "Inside of the heart of the size of a thumb, outside covering the world on all sides two handbreadths high." Carl Jung, Visions Seminar, Page 555

The serpent has the meaning of the space-giving or the visibility-giving factor.

Naturally all pictures of mandalas have a certain extension, which is due to the fact that the god can only be represented in the Hindu or Tantric pictures when in the state of creation. Carl Jung, Visions Seminar, Page 559

In the Hindu cosmogonic myth, for instance, part of the creation of the world consists of Indra pulling up the big serpent that is deep down in the sea, and with it he pulls up the seven great treasures, enumerated as seven gods, among whom is Mani, which means the jewel in Sanskrit. Carl Jung, Visions Seminar, Page 590

Buddha was himself a great reformer: he preached against the background of a pantheon of about two million gods, the deities of the Hindu systems, and as everybody was already convinced of the existence of gods and their tremendous importance, Buddha stressed the importance of man. Carl Jung, Visions Seminar, Page 1338

He never took it as something obvious. It always remained a wonder to him and was sacred to him. He had a way all his own of piling the wood and kindling the flame; indeed there was even something in it of the way in which fire was made with such trouble by primitives, who prepared it with endless patience, as if it were a matter of life of death and must never, once it was kindled, be allowed to die. Jung did this instinctively, as if he were carrying out a religious ritual, and then when the Hindu flame flickered up, in its light his face would take on an expression of godliness like that of an ancient priest. Laurens Van Der Post, “Jung” by Gerhard Wehr, Page 227.

The Self is a collective idea, which the Hindus call ‘conglomerate soul,’ consisting of many souls – built out of many souls as it were, both masculine and feminine ones.” Carl Jung, Jung My Mother and I, Page 531

Jung pointed out that the para-aspect of Hindu philosophy was for us a purely theoretical abstraction, just as the highest chakras of Kundalini Yoga transcend our concrete understanding and would be explicable only in a distant future. Gerhard Adler, Dynamics of the Self, Page 71

The Hindus would seem to be saying the same thing when they say that it is better to be partially fulfilled within one’s own karma, than perfectly within a foreign karma. Carl Jung, Jung-Hesse A Friendship, Page Carl Jung, Jung-Hesse A Friendship, Page 91

Since the Unconscious really means the not-conscious, nobody can gain that state while he is alive, and be able to remember it afterwards, as the Hindus claim. In order to remember, one must have a conscious spectator, who is the Self or the conscious being. Carl Jung, Jung-Hesse A Friendship, Page 49

I have always thought,’ I said, ’that the Hindu tries to get rid of the Ego in order to escape from the wheel of Samsara; eternity for him would be like a continuous state of insomnia,

and he therefore wants to blend himself into the concept of the Whole. Miguel Serrano, Jung-Hesse A Friendship, Page 50

Yes, India is an extraordinarily interesting country, and you should live that experience right, and you should live it intensely until the hour comes .... I also wanted to confront that universe and, as a product of the Christian West, to use it to test my own ways, and to give life to those zones within me which correspond to those of the Hindus, but which in the West for the most part remain dormant. Carl Jung, Jung-Hesse A Friendship, Page 51

According to Hillman's recollection, Jung didn't approve of Vasavada's propounding "a completely Hindu religious point of view," as a neophyte Jungian analyst. "As Jung saw it, 'this guy didn't learn anything.' Meier [Vasavada's analyst said, 'Look, he's from India and that's the way he thinks.' It was a tempest in a teacup, but Meier had resentments and I'm sure there were other things involved." Dick Russell, The Life and Ideas of James Hillman, Page 241

He [Jung] equated the Hindu notion of Brahman/Atman with the self. At the same time, he provided a definition of the soul. He argued that the soul possessed qualities that were complementary to the persona, and in that sense had what the conscious attitude lacked. Editor, The Black Books, Vol. I, Page 74-75

The immediate sources that Jung drew on for his concept of the self-appear to be the Atman/ Brahman conception in Hinduism, which he discussed in Psychological Types, and certain passages in Nietzsche's Thus Spoke Zarathustra. The Black Books, Vol. I, Page 66, fn 204

Kâlî, also Kâlikâ, Hindu goddess of time, change, and destruction. Kâlî is the violent and fierce aspect of Parvati, the gentle manifestation of Shakti, the consort of Shiva. She is said to have destroyed the demon Raktabija by sucking the blood from his body. Drunken from his blood, she danced over the bodies of the slain, thereby stepping on Shiva's body. When she recognized her consort, her rage and blood thirst left her immediately. The moment of the blood-drunken Kâlî standing on Shiva's body is a well-known iconographic representation of the goddess. For her worshippers Kâlî is the highest reality of Brahman. As Kâlî is associated with death and cremation, her devotees cover their bodies with the white ash of the cremation grounds. When Jung was in India in 1937/38 the temples of Kâlî had an enormous emotional impact on him. His travel companion Fowler McCormick (see n. 27) noted: "As we would go through temples of Kâlî, which were numerous at almost every Hindu city, we saw the evidences of animal sacrifice: the places were filthy dirty—dried blood on the floor and lots of remains of red betelnut all around, so that the colour red was associated with destructiveness. Concurrently in Calcutta Jung began to have a series of dreams in which the colour red was stressed. It wasn't long before dysentry overcame Dr. Jung and I had to take him to the English hospital at Calcutta.... A more lasting effect of this impression of the destructiveness of Kâlî was the emotional foundation it gave him for the conviction that evil was not a negative thing but a positive thing ...,The influence of that experience in India, to my mind, was very great on Jung in his later years." Psychology of Yoga and Meditation, Page 13, fn 121

Europe. Here in Europe there are countless missionaries, some of whom have quite substantial followings. In America these followers have three temples. Hinduistic syncretism with Hindu-Buddhist religious services. You can read these things there also. One of these prophets, Vivekananda, says, among other things, that the practitioner would look beautiful, would find the right words, etc. There is always this shameless advertising for the splendid power of yoga. I don't want to say the same about this ancient text. For all these things that

are naively said of the effect of yoga are simply symbolic statements, and people who are really familiar with yoga are completely aware of that. But they say to themselves: Let's make allowance for these ways of expressing things. It's good for people. Through this they will be enticed and thus live out their karma. Carl Jung, Psychology of Yoga and Meditation, Page 20-21

Tibetan Buddhism. They have a particular yoga, described as Kundalini Yoga or Serpent Fire Yoga. But this is Hindu, not Buddhist. Carl Jung, Psychology of Yoga and Meditation, Page 56

In Mahâyâna Buddhism Târâ is a female bodhisattva. She plays an important role in Tibetan Vajrayana Buddhism, where she is understood as the bodhisattva of compassion and action representing the female aspect of Avalokiteśvara. She has been venerated as a Tantric goddess since the seventh century. As Hindu goddess she is worshipped in Shaktism. Psychology of Yoga and Meditation, Page 64, Fn 230

But in India it has been wrapped in the mantle of Hinduism again. The Buddha is now the ninth recognized incarnation of Vishnu. The tenth is on the way, that is the white horse. But it comes only after the Buddha. Carl Jung, Psychology of Yoga and Meditation, Page 112

Buddhism and its doctrine are now recognizable under the cloak of Hinduism. Carl Jung, Psychology of Yoga and Meditation, Page 112

The ancient stupa form is similar to the baroque church towers of the Jesuits. It emerges out of a lingam. The stupa building stands exactly at the place where the lingam stands in a Hindu temple. Carl Jung, Psychology of Yoga and Meditation, Page 133

India has an incredible continuity. Its gods and the basic philosophy of yoga are maybe 6000 years old, and the Hindu religion as we know it today carries within itself the roots of a primeval, primitive religion. It has truly grown up out of its roots. Carl Jung, Psychology of Yoga and Meditation, Page 255-256

I found my way to Dr. Jung neither as a doctor nor as a patient, but as did Richard Wilhelm, the eminent interpreter of Chinese wisdom: as an Oriental scholar interested in Hindu symbolism, mythology, and psychology of yoga. Heinrich Zimmer, The Impress of Dr. Jung in my Profession, Page 2

One has to use one's intuition in deciphering these dreams of the collective genius of a great civilization. In fact, Hindu mythical tradition, instead of explaining its amazing features to the understanding, unfolds them to the pious intuition of the Hindu masses; it impresses their imagination and guides their souls by an immediate impact on the unconscious which is stirred to correspond to the dreamlike features and events of the mythological tales as they evolve in being told. Heinrich Zimmer, The Impress of Dr. Jung in my Profession, Page 3

I have been warned and rebuked over and again by friends and colleagues not to make so much of Dr. Jung's teachings, not to overrate their importance. Looking, however, on

these eminent colleagues who advised me, and watching the results of their dealings with the inspiring though bewildering messages of the Hindu genius, sometimes they gave me the impression of being cool hens hatching indefinitely golden eggs. Heinrich Zimmer, The Impress of Dr. Jung in my Profession, Page 4

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Synchronicity
"A meaningful coincidence of two or more events, where something other than the probability of chance is involved" - Dr Carl Jung

Taoism and Jung: Synchronicity and the Self Author(s): Harold Coward

Source: *Philosophy East and West,* Vol. 46, No. 4 (Oct., 1996), pp. 477-495 Published by: [2]University of Hawai'i Press

Stable URL: [3]http://www.jstor.org/stable/1399493

TAOISM AND JUNG: SYNCHRONICITY AND THE SELF

In my book *Jung and Eastern Thought,*1 I explored the influence of Indian concepts such as *karma, citta, buddhitattva, tapas,* and *ma,:u;lala* on the development of Carl Jung's 11otions of "archetype," "psyche," the "col- lective unconscious," "active imagination," and

"circumambulation." But the question of Eastern influence on Jung's most complex concept, "the Self," was given only very sketchy treatment. Following the lead of one of Jung's senior North American students, Joseph Henderson of Stanford University, I suggested that the notion of *Atman,* as found in the Hindu Upani ads, was the major Eastern formative influence in Jung's concept of "the Self ."2 Additional research, however, has led me to conclude that Chinese Taoism, rather than Hinduism, provided the fun damental formative influence in Jung's developing notion of "the Self." This Taoist influence, I will argue, came to Jung's "Self" concept not directly, but by way of another of Jung's ideas, namely synchronicity. "Synchronicity," it will be shown, depends directly on the Taoist Chinese text the / *Ching,* with which Jung experimented for a whole summer in 1920.3 His experiments demonstrated to Jung that there are meaningful connections between the inner psychic realm and the external physical world. In his autobiography Jung,says, "Time and time again I encoun tered amazing coincidences which seemed to suggest the idea of an acausal parallelism (a synchronicity, as I later called it)."4

It is this notion of correlative parallels between the inner and the outer realms of experience that is fundamental for understanding Jung's complex notion of the "Self." Failure to recognize the Taoist background to Jung's thinking has, I will argue, resulted in the mistaken charge that Jung is simply a gnostic in modern psychological dress. This mistake is made when the external half of the correlation of the outer world with the inner psyche in Jung's individuated Self is ignored. By highlighting the Taoist context of Jung's thinking, this error, common among Jungians, is avoided.

In addition, the analysis offered will show that in the case of Eastern influence on his notion of the Self, Jung rejects some aspects of the Hindu *atman,* but fully accepts Taoist thinking. This article is divided into three sections: (1) The Taoist Background of Jung's Thinking, (2) Synchronicity and Individuation of Archetypes, and (3) Tao and the Self. In this essay I am explicitly concerned with Jung's own reading, not the Chinese texts themselves.

The Taoist Background of Jung's Thinking

Jung was led to Taoist and Indian thought in the period 1915-1920, while he was doing the research for his book *Psychological Types.5* Of this book Jung says:

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This work sprang originally from my need to define the ways in which my outlook differed from Freud's and Adler's. In attempting to answer this ques tion, I came across the problem of types;·for it is one's psychological type which from the outset determines and limits a person's judgement. My book, therefore, was an effort to deal with the relationship of the individual to the world, to people and things.6

Already we see here Jung's interest in correlating the inner psyche with the external world. The identification of opposite personality types (e.g., introversion versus extroversion)

gave Jung the insight that every judgment made by an individual is conditioned by how his or her person ality type relates to the surrounding world. Extreme introverts or extroverts suffered from a very limited experience of their world or themselves. This insight raised for Jung the question of how one could find a unity in which these opposite personality types would be balanced and their narrowness transcended. The search for an answer, said Jung, led him directly to the Chinese concept of *Tao/* the idea of a middle way between the opposites.8 John Henderson has recently demonstrated that Taoism, along with most other traditional forms of Chinese thinking, is rooted in "correla tive thinking," a sort of perennial philosophy of Chinese civilization.9 Correlative thinking draws systematic correspondences between various orders of reality such as the human, the world of nature, and the divine. "It assumes that these related orders as a whole are homologous, that they correspond with one another in some basic respect, even in some cases that their identities are contained one within the other."10 Under lying "correlative thinking" is the notion of cosmological resonance *(kan-ying).* Correlations, it is held, can interact at a distance by virtue of a mutual sympathy, an idea based on music theory or harmonics.11 In Chinese thought, this notion of resonance is applied even in social rela tions, as, for example, in the Confucian concept of filial piety. In its most general form the theory of resonance is stated as "the principles of the

cosmos are the same as the principles of my mind."12

Much of the groundwork for this theory of resonance or correlative thinking was established by the classical Taoists, especially Lao Tzu in his proposal that humans pattern themselves after heaven and earth.13 While Lao Tzu's idea did not lead directly to the pairing of the human with the cosmic, it did much to create a context in which correlative thought could develop. What caught Jung's attention in his *Psychologi cal Types* was Lao Tzu's discussion of *Tao* as the middle way between opposites such as man-and-nature and heaven-and-earth, as well as being the source of all arisings and the receiver of all subsiding. Jung quotes from the *Tao Te Ching:*

One may think of it as the mother of all things under heaven. Its true name we do not know;

"Way" is the name that we give it.14

There was also the central Taoist teaching that the *Tao* manifests in crea tion as a fundamental pair of opposites, *yang* and *yin.* Jung summarizes as follows:

Yang signifies warmth, light, maleness; *yin* is cold, darkness, femaleness. *Yang* is also heaven, *yin* earth. From the *yang* force arises *shen,* the celestial portion of the human soul, and from *yin* force comes *kuei,* the earthly part. As a microcosm, man is a reconciler of the opposites.15

The aim of the Taoist sage is to live in harmony with the *Tao* and thereby avoid falling into one extreme or the other, neither introvert nor extrovert, to use Jung's terms, but striking a balance between the two. Specific guidance toward that end is provided by the / *Ching,* which Jung tried out on himself with convincing results.16 A few years later, Jung read Richard Wilhelm's translation of the / *Ching* and invited Wilhelm to Zurich. From Wilhelm Jung learned a great deal about Chinese thought. This friendship led Jung to write commentaries on two of Wilhelm's translations: first *The Secret of the Golden Flower,* and later the / *Ching* itself.

In his Foreword to the / *Ching,* Jung notes that the coincidence or correlation between

the opposites is the chief concern of the work.17 To enter into the "Chinese mind" of the text requires that modern West erners drop for the moment their fixation on rational and causal thought as the only valid thinking. This is why Jung refers to the meaningful cor relations of the / *Ching* not as chance but "acausal"18 and why W. A. Callahan, in a recent article, refers to Taoist thought not as irrational but "arational."19 Both agree that the acausal, arational, relational experi ence described in Taoist texts like the / *Ching* is a direct reflection of natural reality. All of this confirmed Jung's intuition of a connection that is potentially present in each of us between our inner psychic realm and the external cosmos. Jung coined the term "synchronicity" to describe this correlation between inside and outside events.20 The / *Ching* offered a traditional Chinese technique for reflecting on these correlations. Jung felt that his method of active imagination would achieve the same goal and was more appropriate for the modern Westerner. But Jung was con vinced that the goal of the / *Ching,* namely a reestablishing of balance between the *yang* and *yin* in the *Tao,* and the goal of his psychotherapy, namely a balancing of the psychic opposites in the experience of the Self, were parallel processes. Let us now examine in depth the way in which Taoism and the / *Ching* influenced Jung's notions of "synchro nicity" and its crucial role in the realization of the "Self."

Synchronicity

Although one of his earliest notions, "synchronicity" was a concept

that Jung struggled to express adequately throughout his life. When in 1960 he finally produced a little monograph on the subject, containing an extended discussion of astrology, it was generally assumed that this was simply Jung's attempt to explain odd psychic events such as a table splitting in half, a steel knife shattering, or seances for communicating with the dead. Indeed, in his "Editorial Preface" to the volume, Michael Fordham largely consigns synchronicity to Jung's attempts to deal with the occult.21 It is not surprising, therefore, that synchronicity has not been seen as a key concept in Jung's psychology. Jolande Jacobi, for example, in her authoritative presentation of Jung's psychology, does not even treat it as a separate concept and offers only one rather weak paragraph under the heading "archetype."22 This consigning of "syn chronicity" to Jung's offbeat interest in things occult has helped to create a serious misperception of Jung's theory as being almost totally inward; focused on the collective unconscious and the archetypes. It has led to a misunderstanding of the process of individuation, with external factors being given short shrift. And it has paved the way for the charge to be leveled that Jung is nothing more than a modern-day gnostic who does not take the external world seriously. In what follows we will show that all of these errors are corrected if "synchronicity" is approached from Chinese Taoism rather than from modern parapsychology. The differ ence this makes for one's estimate of Jung's thought and the under standing of his concept of "the Self" is enormous.

Jung's earliest thinking on synchronicity was prompted by a con

versation over dinner with Albert Einstein sometime between 1909 and 1913. Einstein was developing his first theory of relativity and this started Jung thinking about the relativity of time and space "and their psychic conditionality."23 But it is in the "Chinese orientation" of a 1930 memo rial address for sinologist Richard Wilhelm that Jung first clearly speaks about synchronicity:

The science of the / *Ching* is not based on the causality principle, but on a principle (hitherto unnamed because not met with among us) which I have tentatively called the *synchronistic* principle. My occupation with the psy chology of unconscious processes long ago necessitated my looking for another principle of explanation Thus I found that there are psychic par- allelisms which cannot be related to each other causally 24

Jung's sense of the existence of psychic parallelism or correlations between inner and outer events was strongly nourished as a result of reading Wilhelm's translations of the / *Ching* and a book on Taoist Yoga, *The Secret of the Golden Flower,* for which he wrote a psychological commentary.

To understand the importance of this notion of synchronicity for Jung's psychology, it is useful to remind ourselves of the main constructs

Philosophy East & West of his theory. It is Jung's view that each of us shares in three different levels of consciousness: the conscious level of the ego; the dreams, memories, and repressions that comprise the personal unconscious; and th!:! predis positions to universal human reactions, the archetypes, that compose the collective unconscious. It is, of c,ourse, the notion of the archetypes and the collective unconscious that is the trademark of Jung's thought. It is in the raising of the archetypes to the conscious level and in the shifting of the center of gravity of the personality from the ego to the Self that synchronicity plays a vital role. Without synchronicity both of these processes could not take place, for Jung's psychology would be encap sulated within the inner psyche and out of touch with the exter- nal world. Then the charge against Jung of gnosticism or mere idealism could be made to stick.

Although Jung's synchronicity concept saved him from falling into the gnostic trap, Jung never developed a theoretical framework that would enable him to discuss this concept sys- tematically. About this failing of Jung, Ira Progoff says: "His vision was so rich and essentially valid, yet he could not reduce it to a form that he could communicate "25 It

remains for us, then, to reread Jung's notion of "synchronicity" through his references to the Chinese texts so that the meaning intended by Jung will be understood.

To be clear about the archetype and its creative individuation through the use of materi- als of the external world, one needs to know the Chinese doctrine *T'ien-jen chih chi* ("the interrelation of heaven and man"). In English we might use the term "correlative anthro- pocosmol ogy."26 This is what underlies Jung's notion that an archetype includes not only psychic equivalences but psychophysical equivalences too.27 Like the Chinese doctrine of the interrelation of the individual with the cosmos, Jung conceived of the archetype as interrelating the meaning

content of the inner psyche with the meaning content of the external cosmos. When the two connected, an experience of synchronicity took place. The deeper meaning within one's psyche was experienced in rela tion to a corresponding meaning in the external reality. Jung said, the

"archetype has a tendency to behave as though it were not localized in one person but were active in the whole environment."28 Or, as he put it in a letter dated August 1951, the archetype is an "arranger" of psychic forms inside and outside the psyche into meaningful

patterns.29 When this occurs one is taken out of one's small ego consciousness by experi encing contact with the larger meaning-whole of oneself within the cos mos. As is the case in Chinese thought, this notion of Jung's is not alle gorical or prelogical, but is based on the idea of an ordered universe into which everything fits harmoniously.

In a letter to Pastor Bernet, Jung indicates that the archetype medi ating the phenom- ena of synchronicity is embedded in the brain structure and is physiologically verifiable through electrical stimulation of certain areas of the brain stem that produce *mar _1<;/ala* visions.30 But in a letter to Walter Schmid, Jung warns that even though the archetype and syn chronicity are rooted in the psychic realm, we should not take them to be only psychic. "In so far ... as synchronistic events include not only psychic but also physical forms of manifestation, the conclusion is justi fied that both modalities transcend the realm of the psychic and some how belong to the physical realm."31 The inherent patterning activity by the archetype is not only present at the level of the collective uncon scious but, under Chinese influence, came to be regarded by Jung as a psychophysical continuum present throughout the cosmos. Thus the deepest levels of the collective unconscious were seen to participate in the underlying patterns of the external world of nature. When the two are brought together a significant moment of synchronicity is experienced, and the archetypal meaning is revealed. In Eastern religion this is the revelation of the divine.

In summary, then, Jung's "synchronicity" is the idea that a person is a participant in and meaningfully related to the acausal patterning of events in nature.32 The weakness in Jung's theory is that he does not consistently demonstrate how the synchronistic event and its meaning are clearly related to the depth psychology of the individual.33 What is clear is that Jung became quite sure that the multiplicity of the empirical world rests on an underlying unity. It is this underlying unity that gives opposites such as inner versus outer, psychic versus physical, and spiri tual versus worldly the potential to become linked in meaningful acausal synchronistic experiences. It is the Chinese wbrldview that started Jung in this direction, and it is Jung's reading of Chinese thought that can render his thought more systematic in relation to synchronicity.

In his discussion of the forerunners of the idea of synchronicity Jung points strongly to Chinese thought.34 There nature constitutes a dynamic, organic whole. The individual participates in the whole in accordance with its comprehensive pattern (the *Tao).* When we think of the unfolding of events in this interaction between humans and nature, Western ideas of cause and effect are replaced in Chinese thought by notions of inter dependence. This interdependence is based on the idea of a simulta neous resonance between otherwise independent entities.35 As men tioned earlier it is more like a music theory of resonance than Newtonian physics. According to Joseph Needham, the key word in the Chinese worldview is "pattern": "The symbolic correlations or correspondences all formed part of one colossal pattern."36 Things behave as they do not because of cause-effect relationships with other things but because of their intrinsic interdependent relationship with the existential pattern of all life. Jung quotes Chuang Tzu saying the *Tao* (the whole) is obscured when one fixes one's eye on little segments of existence only.37 Limita-

Philosophy East & West tions are not grounded in the pattern of the whole of life. Thus the vision of the successful artist is of one who "can follow Nature's spontaneity and be aware of the subtlety of things, and his mind will be absorbed by them. His brush will secretly be in harmony with movement and quies cence and all forms will issue forth."38 One who is not in tune with the harmonics of reality "becomes a slave of passion and his nature will be distorted

by externalities."

From the viewer's perspective, when a Chinese artist is successful, the painting is said to reveal the potentialities of the "spiritual court," a term first used by Chuang Tzu to mean what Jung calls the depth of the unconscious. So, when Fu Tsai saw Chang Tsao's paintings of pines and rocks, he said: "When I sense the vigor of Chang Tsao's painting, I no longer see a painting, I see *Tao....* [Tihings brought out are not from consciousness of the eye and ear, but from the Spiritual Court."39 In Jung's view this is also what happens in the making of the best *maQ*

<;lalas.40 The potentialities within and without come together according to the divine pattern, and synchronicity is complete. The *Tao* is re- vealed.41 In other places Jung describes this as the mystery of the con- iunctio, in which the extreme opposites unite, night is wedded with day, outside with inside, and male with female. There is a universal validity,

he observes, from the *Tao* of Lao-Tzu to the *coincidentia oppositorum* of Cusanus.42

The Taoist approach is the synchronistic way. As in the / *Ching,* it involves the study and classification of events wherein meaningful inter- dependence transcends space, time, and causality as the determining factor. The archetype contains the meaningful pattern that waits to reso nate sympathetically with events sharing the same pattern in the exter nal world. News of the external world is first taken into the psyche by the sensing function and then taken deep within the psyche by the intuiting function. There, under the influence of the archetype, contact is made between the inner and outer forms of the pattern. The work of indi viduation or symbol formation involves the creative working together of the archetypal forms with the interiorize contents of the psychical world until a "synchronous fit" is achieved and the interdependent meaning revealed (usually in a series of dreams ending finally in a conscious experience). While in Chinese culture the throwing of the yarrow stalks in accordance with the / *Ching* helps the process of seeing the *Tao* along, in the West Jung felt that his practice of "Active Imagination" played a parallel role in a way more suited to the modern Western mind. In both cases the end result was an experience of the inner psyche and the external world coming together synchronistically in a meaningful whole.

Self

Jung typically describes spiritual maturity and psychological integration as the shifting of the center of gravity of the personality from the ego to the self.43 Jung's discovery of the self as the goal of psychic development occurred as a result of his study of Taoism in 1918 while writing *Psychological Types* and in 1927 while writing a commentary for Wilhelm's translation of *The Secret of the Golden Flower.* These Chinese texts taught Jung that in the development of the self there is no linear evolution; there is only a circumambulation in which everything is re lated to the center.44 And this circumambulation process of the self includes materials from both the inner psyche and the external world in ever widening circles. The equal inclusion of the external world is of crucial importance, in Jung's view, for it saves one from falling into the theosophical trap of much Hindu thought, namely that the external rld is mere *maya* and ultimately disappears, leaving a pure, universal

consciousness.45 Jung makes it clear that his concept of the self is not that kind of "universal consciousness," which he says is simply another name for the unconscious. The Taoist insistence on a balance between inner and outer, between *yin* and *yang,* confirmed in Jung's mind that both sides were essential for the development of the self. As Frieda Fordham puts it: "[The self] consists ... in the awareness on the one hand of our unique natures, and on the other of our intimate relationship with all of life, not only human, but animal and plant, and even that of inorganic matter and the cosmos itself. It brings a feeling of "oneness" and of reconciliation with life...."46 The two Chinese notions of corre lation between the inner and outer (synchronicity) and a balanced center that expands or circumambulates so as to include both the inner and the outer are fundamental to Jung's notion of the self.

In explaining his concept of self, Jung points to the Hindu Upanisadic teaching that it is not the individual ego that speaks, thinks, and acts. Rather it is the universal *Brahman,* which speaks through the indi vidual and so uses the individual as a means of expression.47 But the danger in Hindu thought is that *Brahman* becomes one-sidedly identified as pure consciousness and, as such, is no longer in dynamic interrela tion with the physical world. This is exactly Sankara's notion of *nirguQa Brahman,* Brahman without qualities.48 From Jung's perspective, as soon as one gets out of dynamic interrelation with the empirical world, one is either unconscious or out of life altogether. On the other extreme is the modern Western mind, which is overbalanced on the external em pirical consciousness and virtually cut off from the internal unconscious. Because it balanced both extremes, Jung found his reading of Chinese thought, and Taoism in particular, to offer a better clue to the self. Taoism is structured such that an overbalance on one side is necessarily com- pensated by a stress on the other so that within the personality the two sides are always seeking to be in balance. In the Taoist book, The *Secret of the Golden Flower,* Jung found for the first time an outline for the Philosophy East & West development of a balanced self.

In his Introduction to the Causeway Edition of *The Secret of the Golden Flower,* Charles San states that the aim is "an enrichment of consciousness which will unite the inner and outer worlds of reality."49 The translator, Richard Wilhelm, adds that the book teaches a correlation of the inner spiritual principle with the psychogenic forces of the cosmos so as to prepare for the possibility of life after death in a transfigured bodily form.50 In the text, Master Lu teaches that the one primordial whole is the *Tao.* The *Tao* phenomenalizes into a multiplicity of indi viduals in the form of *hun* and *p'o. Hun* dwells in the eyes and is bright and active. It is identified with *yang* and associated with the lighter, higher spirit, which after death rises in the air and flows back into the reservoir of life. *P'o* dwells in the abdomen and is dark and earthbound. It is identified with *yin* and associated with the body and its sexual energy. At death it decays and returns to the earth whence it continually begets.51 The goal of the yoga as taught in the text is to arouse the sexual energy of the *yin* or *p'o* and convert it into the lighter spiritual energy of *yang* or *hun* until a balance is achieved.52

What struck Jung about this Taoist model for the development of the self was that it never attempted to force the pairs of opposites so far apart that all connection between them is lost. Yet the Taoist Yoga of the text sought out a point of balance or freedom that would take one beyond the clash of opposites without becoming one-sided or overbalanced.53 The self, said Jung, is the midpoint of the opposites. It is equivalent to the *Tao.54* Problems caused by being overbalanced on one side or the other can never be solved but only outgrown. To remain overbalanced and caught up in a conflict between the opposites is pathological. Growth into the self, however, is normal. Jung comments:

When I examined the way of development of those persons who, quietly, and as if unconsciously, grew beyond themselves, I saw that their fates had something in common. Whether arising from without or within, the new thing came to all those persons from a dark field of possibilities; they accepted it and developed further by means of it. It seemed to me typical that, in some cases, the new thing was found outside themselves, and in others within; or rather, that it grew into some persons from without, and into others from within. But it was never something that came exclusively either from within or from without. ... [I]n no case was it conjured into existence through purpose and conscious willing, but rather seemed to flow out of the stream of time.55

This new thing, the developing self, Jung goes on to say, seldom corre sponds to conscious expectation, does not permit mechanical duplica tion, contradicts deeply rooted instincts, and yet is "a singularly appro priate expression of the total personality, an expression that one could not imagine in a more complete form."56 All this was accomplished by doing nothing, or, as Master Lu Tzu said, by *wu wei* (actionless Philosophy East & West action). This art of letting things happen-action in nonaction, letting go of oneself-became for Jung the key to opening the door to the development of the self. Later he was technically to designate the process as "active imagination." In fact, at this point in his Com mentary, Jung provides one of his clearest descriptions of "active imagination" as inspired by his reading of the Taoist notion of *wu wei.57*

As the Taoist text makes clear, said Jung, some have to enlarge their personality into a self by taking from without, others by expanding within. It depends on their starting personality type-introvert or extro vert. Either way, an enlargement into a self occurs by making present parts of one's inner or outer world that one had previously blocked out. The process involves an enlargement of consciousness through a uniting or correlating of what was separated. In Chinese terms, says Jung, this is the bringing about of *Tao.* In Western terms this making the opposites consciously in harmony with the larger pattern of life is "conversion"-conversion from the ego as the center of the personality to the self as center.58

This expansion of the personality and the union of the opposites through the process of letting go of the ego expresses itself in symbols. Such symbols are *mao<;Jalas.* The term implies a circular nature. *Mao <;Jalas* pictorially represent the harmonious inclusion of both the inner and outer realms within the self. In Jung's view, finding one's own *mao < }ala* symbol is crucial for the development of the self. Earlier (1918-1920), says Jung, "I had a dream about the center and the self which I represented in a *mandala* painting called 'Window on Eternity'." A year later Jung painted a second picture, likewise a *mao<;Jala,* that was very Chinese in character, with a golden castle at the center. Some years later, in 1927, when Jung read *The Secret of the Golden Flower,* he found confirmation of his ideas about the self, the *mao< }ala,* and the circum- ambulation (the circling around) of the center.59 In the Taoist text, the Golden Flower of Heavenly Light is the *mao<;Jala.* As was the case with Jung, the *mao<;Jala* of the text, the Golden Flower, symbolizes the self in which the unconscious has become conscious in a harmonious union with all of life. The union of these two, life and consciousness, is the Tao.60 In a later article, Jung comments that *Atman, Tao,* and Christ are different cultural symbols for wholeness that correlate the inner self with the animating principle of the cosmos.61

Behind the opposites and in the opposites is true reality, which sees and comprehends the whole.... We use the word "self" for this contrasting it with the little ego.... [T]his self is not just a rather more conscious or inten sified ego, as the words "self-conscious," "self-satisfied,"

etc. might lead one to suppose. What is meant by the self is not only in me but in all beings, like the Atman, like Tao. It is psychic totality.62

In *The Secret of the Golden Flower* Jung was particularly struck by a drawing of a yogi with five human figures growing out of the top of his head and five more figures growing out of the top of each of their heads. The picture, thought Jung, portrays the spiritual state of the yogi who is about to rid himself of his many small egos and pass over into the more complete objective state of the self.63

Jung found the process of circumambulation, by which the self is built up, fully represented in the *maQcjala* and text of *The Secret of the Golden Flower.* A *circumambulatio* or circular course of development is prescribed. Through meditation, claims Jung, the *Tao* begins to take leadership. Action is submerged into nonaction, and everything periph eral is subjected to the command of the center. Psychologically, says Jung, the turning in ever widening circles about oneself engages all sides of the personality.

Thus the circular movement has also the moral significance of activating all the light and dark forces of human nature, and with them, all the psycho- logical opposites of whatever kind they may be. That means nothing else than self-knowledge by means of self-incubation (Hindi, tapas).64

For this circular movement to take place, a symbol such as the sun, a castle, or, as in this text, a golden flower is necessary. The symbol is a visual image of the divine pattern, which gathers up and integrates materials from the unconscious with those of the external world received through the senses. As such the symbol is a manifestation of the God or self archetype. As it refocuses one's psychic energy from the ego to the self, there is felt a heightening and clearness of consciousness, a freeing of oneself from emotional or sensory entanglements, and a deepening sense of unity of being.65

Jung observes that the Taoist text is aware of certain dangers that arise when such an expansion of consciousness is taking place. Newly activated unconscious contents are frequently projected upon the out side world. The text offers visual representations of such projections and describes them as "thought-fragments" that are empty colors and shapes possessing no being in and of themselves. Jung comments that such psychic partial systems are common in mental illnesses (like schizo phrenia), mediumistic phenomena, and religious phenomena (in which the thought-fragments may be personified as spirits or gods). The begin ning formation of a self gives one a center from which to recognize these partial psychic systems for what they are and, in turn, makes possible their depotentialization and assimilation by the center.66 Again the cir cular movement dominates the process.

This is not an easy or quick process but, as the Tibetan Book of the Dead (the *Bardo Thodol)* makes clear, one that may engage one even beyond one's death.67 The assimilation of such psychic projections through Harold Coward

the process of circumambulation is an essential part of the individuation of the self from its entrapment in either the inner unconscious or the external world. The instructions in *The Secret of the Golden Flower,* thought Jung, teach the pupil how to free himself or herself from inner or outer bondage. The unconscious is not projected any more; therefore, the *participation mystique,* the primordial interweaving of consciousness with the world, has been disentangled. Levy Bruhl defines *participation mystique* as "the indefinitely large

remnant of non-differentiation between subject and <:>bject."68 In primitive peoples this nondifferentiation takes the form of plants and animals behaving like humans and vice versa. In modern people this nondifferentiation takes another form. As Jung puts it, one is identified with one's parents or with one's affects, or one accuses others of things one does not see in oneself. In both kinds of non differentiation, people feel themselves to be magically influenced by things, circumstances, and other people. But when these unconscious projections are made conscious, the *participation mystique* is tran scended and the center of gravity of the personality shifts its position. "It ceases to be the ego, which is merely the center of consciousness, and is located instead in what might be called a virtual point between the conscious and the unconscious. This new center might be called the self."69 This is what is meant by the text, says Jung, when it speaks of "the diamond body." Such an expression symbolizes a psychological attitude that is invulnerable to entanglements in the outer or inner world. Jung agrees with the text that the time for this process to take place is in the second half of life as a preparation for death. This naturally follows the focus of the first half of life on "begetting and reproduction."70 In the second half of life, one's sexual energy is transmuted, through yoga practice, into the universal spiritual energy of the self.

Jung's reading of the Taoist text highlighted another important aspect, namely the text's emphasis on direct experience and the refusal to attempt a metaphysical description. Whereas in Taoism any meta physical description is negated (e.g., Lao Tzu: "The Tao that can be told of is not the eternal Tao."71), in Western religion metaphysics has be come the norm and, Jung thinks, an obstacle to direct experience of the divine. Jung's following of Taoism on this point has led to charges of "psychologism." If by "psychologism" is meant the bringing of "meta physics" within the range of experience, then Jung says he pleads guilty and is flattered, for that indeed is the aim: "To understand metaphysi cally is impossible; it can only be done psychologically."72 The Taoists, says Jung, understand this well. They are really symbolical psychologists. When the text speaks of the "diamond body," the indestructible spirit body that develops in the Golden Flower, it is describing not a dogma but a real experience, which Master Lu Tzu has had and expects his Philosophy East & West pupil to have. Nor do the Taoists make the mistake of taking this breath

or spirit "diamond body" to be separated from the physical. There is no dualism here. What is experienced is a purifying and correlating of the physical and the mental into a balanced self symbolized by the "dia mond body."73 This ultimate experience can only be hinted at in words such as "It is not I who live, it lives me," or, to use the Christian context, "No longer do I live, but Christ lives in me."74 Jung adds: "In a certain sense, the thing we are trying to express is the feeling of having been 'replaced,' but without the connotation of having been 'deposed.' It is as if the leadership of the affairs of life had gone over to an invisible center."75

The experience of this new center is the *Tao* or, in Jung's terms, the self. It is not skepticism or agnosticism but; says Jung, an experience of Kant's *Ding-an-sich,* the thing in itself. This is why, when asked, in an interview with the BBC, "Do you believe in God?" Jung paused and re sponded, "I do not believe, I know!"76 This direct knowledge, says Jung, brings with it a release from the compulsion and impossible responsibil ity that are the inevitable results of dogmatism and the *participation mystique.* Instead, there is a feeling of reconciliation with oneself and with what is happening in the world. One is released to live in *wu-wei,* spontaneous action centered not in the ego but in the self, the *Tao.77* Jung concludes his Commentary on *The Secret of the Golden Flower* with the following words: "It is ... the atmosphere of suffering, seeking, and striving common to all civilized peoples; it is the tremendous experi ment of

becoming conscious, which nature has imposed on mankind, uniting the most diverse cultures in a common task."78 In his reading of Taoism, Jung found not only an adequate expression of synchronicity but also a trustworthy guide to the experience of the self as the spiritual center.

Conclusion

This study has shown that two of Jung's central and often misunder stood concepts, "synchronicity" and "the self," were strongly influenced in their initial formulation by his reading of Taoist thought. When placed against the background of Chinese correlational cosmology, synchro nicity is seen as primarily concerned with the inherent interrelation of the inner psyche with the external world, and only secondarily as an explanation of occult events. When examined in relation to the / *Ching,* synchronicity is understood to be a fundamental principle underlying the archetypes and the way in which the opposites within and without the psyche interact. As such it becomes a basic building block for Jung's concept of self. First encountered in his dreams and later confirmed and explained in *The Secret of the Golden Flower,* Jung developed his notion of the self in a detailed reflection on the *Tao.* Of central importance here

is the idea that the contents of the inner psyche and those of the external world must be assimilated and balanced to approximate the *Tao.* Fol lowing the lead of *The Secret of the Golden Flower,* Jung finds that the self evolves by a process of circumambulation around the center in ever expanding circles. When a sufficient number of projections has been made conscious and archetypes individuated through this process, a self symbol, usually in the form of a *mar;1<;/ala,* will be born. This is not a process of the conscious ego, however, but, again following his reading of Taoism, a letting go of ego in *wu-wei* or spontaneous action. The evolving self is not something that can be described, metaphysically or otherwise, but simply experienced.

All of this is important not just for our understanding of how Jung developed his basic ideas, but because it corrects some major mis understandings. The first is that Jung's psychology is so dominantly intra psychic or inwardly focused that for him everything comes out of the collective unconscious. The Taoist background helps us to see that throughout there is a balance between inner and outer in Jung's thinking, that the physical world is as important as the inner archetypes, and that both are expressions of the same fundamental pattern or whole, the *Tao.* The second misunderstanding relates to the same basic problem.

Commentators who have not seen Jung through his reading of Taoism have frequently charged him with being a gnostic-Maurice Freedman79 and R. C. Zaehner80 have branded Jung as "a modern gnostic." Gnosti cism places a one-sided emphasis on the subjective, the unconscious as the source of knowledge, a fact that Jung himself recognizes in *Aion.81* The part of gnosticism that Jung accepted was that there was knowledge to be found within the psyche. But this was immediately balanced by his Taoist insight that any inner knowledge must be interrelated with a corresponding knowledge of the external world. This insight is basic to Jung's concepts of synchronicity and the self and effectively safeguarded Jung from becoming a gnostic. For Jung, the inner, though real, is always in tension with the outer, which is equally real. Jung's psychology requires that we expand our personality types of introvert and extrovert in ever widening circles until the opposite aspect is assimilated and made con

scious in the new whole of the self, the *Tao.*

The third misunderstanding relates to suspicions, usually voiced by ministers or theologians, that Jung is a skeptic or agnostic, that he has done away with God by psychologizing God into an archetype. That this charge bothered Jung a great deal is evident from the attention it receives in his Commentary on The *Secret of the Golden Flower.82* Basing himself on Lao Tzu's teaching, "The Name that can be spoken or described is not the true Name," Jung seeks to demonstrate that he is neither a skeptic nor an agnostic but a direct experiencer of the divine. Following his reading of Taoism, Jung rejects metaphysics as having any grip on reality.

Philosophy East & West All dogma, all theology, is necessarily one-sided because it engages in making distinctions. The divine, the underlying whole, which gives birth to, supports, and receives back all of existence, provides the cosmic pat tern in which all distinctions inhere. To know God, the *Tao,* the *Atman,* requires not metaphysics but a direct experience of the whole-and that, Jung maintains, is available to us all through the Self.

It is not likely that theologians or metaphysicians will be happy with Jung's Taoist experience of the divine. But it is something quite differ ent from skepticism or gnosticism. If it is to hit the mark, any discussion of Jung's religion would be advised to begin with the Taoist back ground and then to grapple with his contention that in Paul's *experience* of Christ "the deepest religious experience of the West and the East meet."83 Jung seems to have been convinced that in Pauline theology Taoist and Christian thought coalesce.

NOTES

- - Harold Coward, *Jung and Eastern Thought* (Albany: State University of New York Press, 1985).
- - , pp. 52-55.
- - G. Jung, *Memories, Dreams, Reflections,* ed. Aniela Jaffe, trans. Richard and Clara Winston (New York: Vintage Books, 1965), 373.
- - , p. 374.
- - G. Jung, *Psychological Types,* in *The Collected Works of* C. G. *Jung,* vol. 6 (Princeton: Princeton University Press, 1971).- Jung, *Memories, Dreams, Reflections,* 207. - , p. 208.
- - Jung, *Psychological Types,* 214.

- - John B. Henderson, *The Development and Decline of Chinese Cosmology* (New York: Columbia University Press, 1984), xv. In an even more recent book, Benjamin Schwartz suggests the term "correlative anthropocosmology" as a more exact translation of the Chinese principle *(The World of Thought in Ancient China* [Cambridge: Harvard University Press, 1985]). - , p. 1. - , p. 22. - , pp. 154-155.
- - *The Tao Te Ching of Lao Tzu,* Chapter 25, James Legge, in *The Texts of Taoism* (New York: Dover Publications, 1962), pt. 1, 68.
- - As quoted by Jung from Waley's translation; see Jung, *Psycho- logical Types,* in *Collected Works,* 6: 214. - , pp. 216-217.
- - Jung, *Memories, Dreams, Reflections,* 374.
- - G. Jung, Foreword to *The I Ching or Book of Changes,* trans. Richard Wilhelm (Princeton: Princeton University Press, 1950), xxii. - , p. xxiv.
- - A. Callahan, "Discourse and Perspective in Daoism: A Linguis tic Interpretation of *Ziran,*" *Philosophy East and West* 39 (1989): 171.
- - Jung, Foreword to *The I Ching,* xxiv.
- - G. Jung, *Synchronicity: An Acausal Connecting Principle* (Princeton: Princeton University Press, 1973) (see *Collected Works,* vol. 8), pp. v-vi.
- - Jolande Jacobi, *The Psychology of* G. *Jung* (New Haven: Yale University Press, 1973), pp. 49-50.
- - Jung, *Synchronicity,* vi.
- - *The Secret of the Golden Flower,* Richard Wilhelm with Commentary by C. G. Jung (New York: Causeway Books, 1975), 142.
- - Ira Progoff, *Jung, Synchronicity and Human Destiny* (New York: Dell, 1973), p. 158.
- - Schwartz, *The World of Thought in Ancient China,* 350.
- - Jung, *Synchronicity,* 99.
- - G. Jung, *Civilization in Transition,* in *Collected Works,* 10: 451- 452.

- - G. *Jung: Letters,* vol. 2, ed. Gerhard Adler and Aniela Jaffe (Princeton: Princeton University Press), p. 22.
- - , pp. 258-259.
- - , p. 447.
- -As Robert Aziz has demonstrated, the "meaningfulness" Jung asso- ciates with synchronistic events consists in four interrelated layers of deepening significance: (a) the intrapsychic state and the object Philosophy East & West tive event as "meaningful parallels," (b) the numinous charge associated with the synchronistic experience (from R. Otto, a feeling of ,;grace" is conveyed), (c) the import of the subjective level of interpretation, and (d) the archetypal level of meaning (Robert Aziz, Ph.D. thesis, C. G. *Jung's Psychology of Religion and Synchronicity,* 98-99; subsequently published by State University of New York Press, 1990).

33 - Ibid., p. 110.

- - Jung, *Synchronicity,* 69 ff.
- - Nathan Sivin, *Chinese Alchemy: Preliminary Studies* (Cambridge: Harvard University Press, 1968), 5.
- - Joseph Needham, *Science and Civilisation in China* (Cambridge: Cambridge University Press, 1956), 2: 281.
- - Jung, *Synchronicity,* in *Collected Works,* 8:
- - Chang Huai's "Treatise on Painting" as quoted in *Creativity and Taoism,* by Chang Chung-yuan (New York: Harper Colophon, 1963), 206. - , p. 207.
- - Jung, Commentary on *The Secret of the Golden Flower,* 137.
- - G. Jung, The *Symbolic Life,* in *Collected Works,* 18: 68-69.
- - G. Jung, *Mysterium Coniunctionis,* in *Collected Works,* 14 : 166.
- - G. Jung, *The Holy Men of India,* in *Collected Works,* 11 : 576- 586.
- - Jung, *Memories, Dreams, Reflections,* 196-197.
- - Jung, Commentary on *The Secret of the Golden Flower,* in *Col lected Works,* 13 : 6-7.
- - Frieda Fordham, *An Introduction to Jung's Psychology* (Harmonds worth, England: Penguin, 1957), 63.
- - See, g., *Chandogya Upani $ad6.12.1-3.*

- 48 - See Karl H. Potter, *Advaita Vedanta Up to Samkara and His Pupils* (Princeton: Princeton University Press, 1981), pp. 76 ff. It should, however, be noted that Hindu Tantric systems share with Taoism a balanced emphasis on the inner and outer worlds. It just happens that Jung found his help in this regard from Chinese Taoist texts. - Charles San, Introduction to The *Secret of the Golden Flower,* Richard Wilhelm (New York: Causeway Books, 1975), p. xii. The book is said to go back in oral form to Lu Yen, an eighth-century Taoist adept. - , p. 4. It would be interesting to compare this Taoist notion of the transfigured body-spirit personality that survives death with the Christian doctrine of a resurrected transfigured body-spirit entity. - , pp. 14 ff. - , p. xi. - , p. 87.

- - G. Jung, *Two Essays on Analytical Psychology,* in *Collected* ***Works,*** 7 : 221.

- - Jung, Commentary on *The Secret of the Golden Flower,* 89. - , p. 90. - , pp. 90-92. - , p. 96. This is one of the few times Jung uses the term "con- version."
- - Jung, *Memories, Dreams,Reflections,* 197.
- - Jung, Commentary on *The Secret of the Golden Flower,* 100.
- - G. Jung, A *Psychological Approach to the Trinity,* in *Collected Works,* 11 : 156.
- - G. Jung, *Good and Evil in Analytical Psychology,* in *Collected Works,* 10 : 463.
- - G. Jung, "*Ulysses*": A *Monologue,* in *Collected Works,* 15: 126. Jung sees the many figures in James Joyce's *Ulysses* as many small egos, like the many small egos of the drawing from *The Secret of the Golden Flower.* There is no one character or figure in the novel to represent the self.
- - Jung, Commentary on *The Secret of the Golden Flower,* 101-

1. As a modern parallel to this description from the ancient Taoist text, Jung quotes from an experience of Edward Maitland: "Once started on my quest, I found myself traversing a succession of spheres or belts ... the impression produced being that of mounting a vast ladder stretching from the circumference toward the center of a system, which was at once my own system, the solar system, and the universal system, the three systems being at once diverse and identical ... " (p. 102). - , p. 104. - , pp. 106-113.

- - Jung, of course, usually rejected the Eastern notion of individual rebirth, although toward the end of his life he came close to accepting it. In *Memories, Dreams, Reflections,* he toys with the idea that rebirth might be conceived as a psychic projection and offers evi- dence from his own dreams (pp. 322-323).

- - The *Secret of the Golden Flower,* 123. - , p. 124.
- - Lao Tzu, *Tao-Te Ching,* in A *Source Book in Chinese Philosophy,* trans. Wing-tsit Chan (Princeton: Princeton University Press, 1969), 139.

- - Jung, Commentary on The *Secret of the Golden Flower,* 128- 129. - , p. 131 n. 1. - , pp. 131-132. - , p. 132.
- - "The Story of Carl Gustave Jung," interview, BBC TV,
- - Jung, Commentary on The *Secret of the Golden Flower,* 133- 134. - , p. 136.
- - Maurice Friedman, *To Deny our Nothingness* (New York: Delta, 1967), vi.
- - R. Zaehner, "A New Buddha and a New Tao," in A *Concise Encyclopedia of Living Faiths,* ed. R. C. Zaehner (New York: Hawthorn Books, 1959). Zaehner represents Jung as identifying God and the self with the collective unconscious (p. 404).
- - G. Jung, *Aion,* in *Collected Works,* vol. 9, pt. 2, p. 223.
- - Jung, Commentary on The *Secret of the Golden Flower,* 128- 135. - , p. 133. Jung frequently quotes from Paul, "No longer do I live, but Christ liveth in me," as a manifestation of the self within a Christian context (e.g., p. 132).

Harold Coward

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2. http://www.jstor.org/action/showPublisher?publisherCode=uhp
3. http://www.jstor.org/stable/1399493?origin=JSTOR-pdf

The causes of a neurosis lie in the present as much as in the past, (2022-11-27 04:37)

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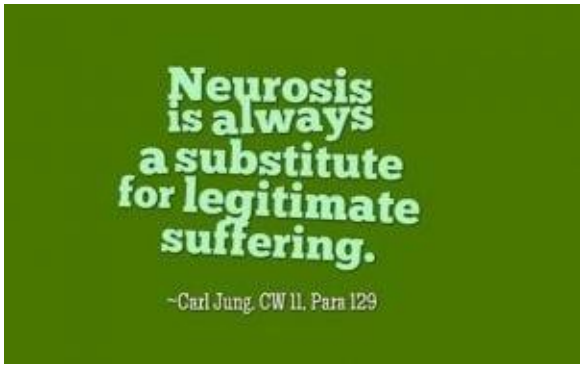
[1]Carl Jung Depth Psychology Facebook Group



[2]Carl Gustav Jung on Redditt

The causes of a neurosis lie in the present as much as in the past, and only a cause actually existing in the present can keep a neurosis active.

. [3] Neurosis

“If we closely examine an individual case of this sort(a neurosis), we do discover peculiar disturbances in the sexual sphere as well as in the sphere of unconscious impulses in general. Freud sees in the presence of these disturbances an explanation of the psychic disturbance as a whole; he is interested only in the causal interpretation of the sexual symptoms.

He completely overlooks the fact that, in certain cases, the supposed causes of the neurosis were always present, but had no pathological effect until a disturbance of the conscious attitude set in and led to a neurotic upset.

It is as though, when a ship was sinking because of a leak, the crew interested itself in the chemical constitution of the water that was pouring in, instead of stopping the leak. The disturbance of the instinctual sphere is not a primary but a secondary phenomenon.

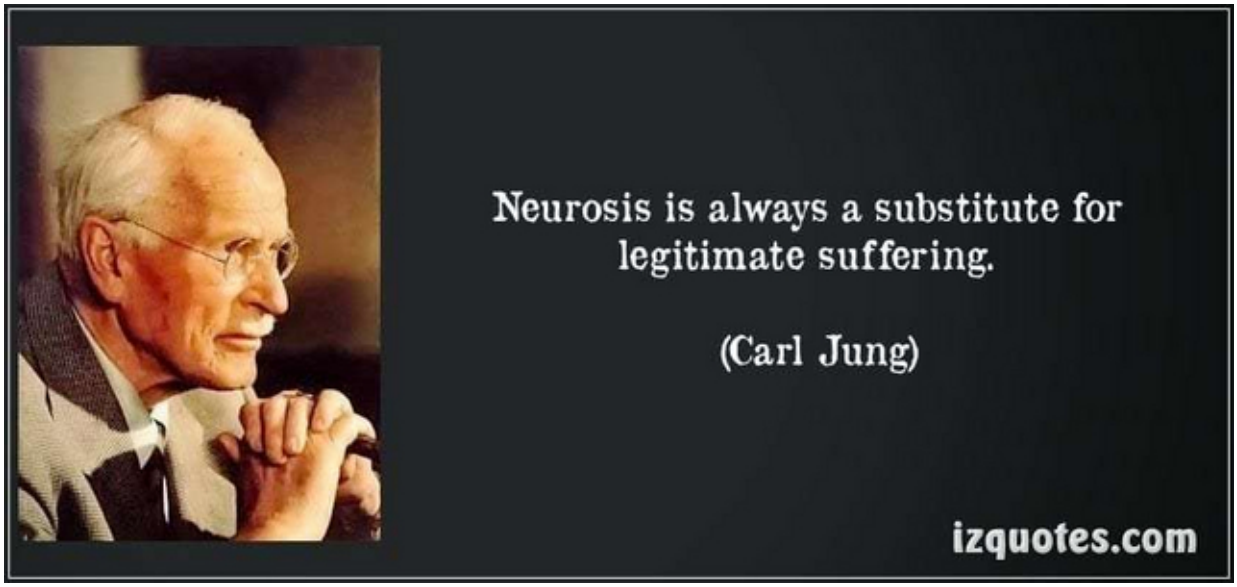
When conscious life has lost its meaning and promise, it is as though a panic had broken loose: “Let us eat and drink, for tomorrow we die!” It is this mood, born of the meaninglessness of life, that causes the disturbance in the unconscious and provokes the painfully curbed instincts to break out anew.

The causes of a neurosis lie in the present as much as in the past, and only a cause actually existing in the present can keep a neurosis active.

A man is not tubercular because he was infected twenty years ago with bacilli, but because active foci of infection are present now.

The questions when and how the infection occurred are totally irrelevant.

Even the most accurate knowledge of the previous history cannot cure the tuberculosis. And the same holds true of the neuroses." Carl Jung, CW 11, Para 517



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Carl Jung on the "Holy Ghost" - Anthology (2022-11-28 04:32)

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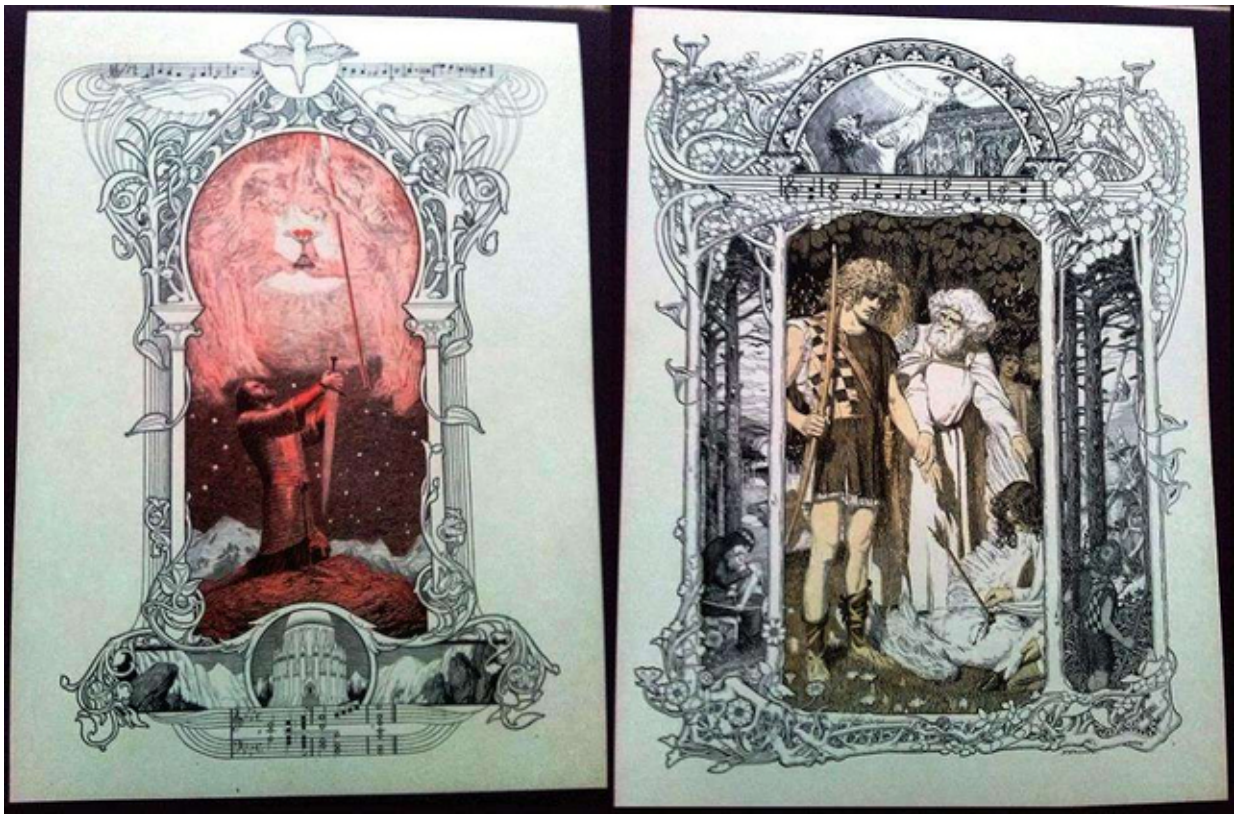


The dogma of the Virgin Birth does not abolish the fact that "God" in the form of the

Holy Ghost is Christ's father. Carl Jung, CW 18, Para 1619

Nectar, like soma, is the drink of fertility and immortality. The soul is fructified by the intellect; as the "oversoul" it is called the heavenly Aphrodite, as the "under-soul" the earthly Aphrodite. It knows "the pangs of birth." It is not without reason that the dove of Aphrodite is the symbol of the Holy Ghost Carl Jung, CW 5, Para 198

Certain early Christian sects gave a maternal significance to the Holy Ghost (world-soul or moon) Carl Jung, CW 5, Para 198

The Holy Ghost of the New Testament appeared to the apostles in the form of flames, because the pneuma was believed to be fiery Carl Jung, CW 5, Para 149

Oannes' name was brought into connection with John's. With the rising of the reborn sun the fish that dwelt in darkness, surrounded by all the terrors of night and death, becomes the shining, fiery day-star. This gives the words of John the Baptist a special significance (Matthew 3:11): I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I . . . he shall baptize you with the Holy Ghost, and with fire. Carl Jung, CW 5, Para 292

In the Old Testament the magic power glows in the burning bush and in the countenance of Moses; in the Gospels it descends with the Holy Ghost in the form of fiery tongues from heaven. In Heraclitus it appears as world energy, as "ever-living fire"; among the Persians it is the fiery glow of haoma, divine grace; among the Stoics it is the original heat, the power of fate Carl Jung, CW 7, Para 108

Let us take as an example the Christian dogma. The Trinity consists of Father, Son, and Holy Ghost, who is represented by the bird of Astarte, the dove, and who in early Christian times was called Sophia and thought of as feminine. The worship of Mary in the later Church is an obvious substitute for this. Here we have the archetype of the family 'in a supracelestial place,' as Plato expresses it, enthroned as a formulation of the ultimate mystery. Carl Jung, CW 8, Para 336

The Trinity consists of Father, Son, and Holy Ghost, who is represented by the bird of Astarte, the dove, and who in early Christian times was called Sophia and thought of as feminine. The worship of Mary in the later Church is an obvious substitute for this. Carl Jung, CW 8, Para 336.

The square divided into three stands for the Holy Ghost entering into the child. The procreative aspect of the Holy Ghost unites the Godhead with matter, as is clear from the sacred legend. The intermediate forms between spirit and matter are obviously the rotunda, early stages of animated bodies, filling the middle section of the square. There are thirty of them, and, however accidental this may be, the number 30 (days of the month) suggests the moon, ruler of the hylical world, whereas twenty-four (hours of the day) suggests the sun, the king. This indicates the motif of the coniunctio (* and *) an instance of that unconscious readiness which later came to expression in Cusanus' definition of God as a complexio oppositorum Carl Jung, CW 10, Para 766

In the miniature the rotunda are fire-coloured, the fiery seeds from which human beings will sprout, a sort of pneumatic roe. This comparison is justified in so far as alchemy compares the rotunda to fish's eyes. The eyes of a fish are always open, like the eyes of God. They are synonymous with the scintillae, "soul-sparks." It is just possible that these alchemical

allusions crept into Hildegard's text via the atoms of Democritus (spiritus insert us atomis). Another such source may be responsible for the squareness of the Holy Ghost Carl Jung, CW 10, Para 766

This spirit, coming from God, is also the cause of the "greenness," the benedicta viriditas, much praised by the alchemists. Mylius says of it: "God has breathed into created things a kind of germination, which is the viridescence." In Hildegard of Bingen's Hymn to the Holy Ghost, which begins "0 ignis Spiritus paraclite," we read: "From you the clouds rain down, the heavens move, the stones have their moisture, the waters give forth streams, and the earth sweats out greenness" Carl Jung, CW 11, Para 151

In his concluding chapter Jacobsohn draws a parallel between this Egyptian idea and the Christian credo. Apropos the passage "qui conceptus est de Spiritu Sancto, natus ex Maria virgine," he cites Karl Barth's formulation: "There is indeed a unity of God and man; God himself creates it. It is no other unity than his own eternal unity as father and son. This unity is the Holy Ghost" (P. 64 Barth, Credo, p. 70). As procreator the Holy Ghost would correspond to Ka-mutef, who connotes and guarantees the unity of father and son. In this connection Jacobsohn cites Barth's comment on Luke 1: 35 ("The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God"): "When the Bible speaks of the Holy Ghost, it is speaking of God as the combination of father and son, of the vinculum caritatis" Carl Jung, CW 11, Para 177

The divine procreation of Pharaoh takes place through Ka-mutef, in the human mother of the king. But, like Mary, she remains outside the Trinity. As Preisigke points out, the early Christian Egyptians simply transferred their traditional ideas about the ka to the Holy Ghost. This explains the curious fact that in the Coptic version of Pistis Sophia, dating from the third century, Jesus has the Holy Ghost as his double, just like a proper ka Carl Jung, CW 11, Para 177

The psychological datum consists of Father, Son, and Holy Ghost. If we posit "Father," then "Son" logically follows; but "Holy Ghost" does not follow logically from either "Father" or "Son." So we must be dealing here with a special factor that rests on a different presupposition. According to the old doctrine, the Holy Ghost is "vera persona, quae a filio et patre missa est" (a real person who is sent by the Son and the Father). The "processio a patre filioque" (procession from the Father and the Son) is a "spiration" and not a "begetting." This somewhat peculiar idea corresponds to the separation, which still existed in the Middle Ages, of "corpus" and "spiramen," the latter being understood as something more than mere "breath." What it really denoted was the anima, which, as its name shows, is a breath-being (anemos = wind). Although an activity of the body, it was thought of as an independent substance (or hypostasis) existing alongside the body. The underlying idea is that the body "lives," and that "life" is something superadded and autonomous, conceived as a soul unattached to the body. Applying this idea to the Trinity formula, we would have to say: Father, Son, and Life the life proceeding from both or lived by both Carl Jung, CW 11, Para 197

The Holy Ghost as "life" is a concept that cannot be derived logically from the identity of Father and Son, but is, rather, a psychological idea, a datum based on an irrational, primordial image. This primordial image is the archetype, and we find it expressed most clearly in the Egyptian theology of kingship. There, as we have seen, the archetype takes the form of God the father, Ka-mutef (the begetter), and the son. The ka is the life-spirit, the animating principle of men and gods, and therefore can be legitimately interpreted as the soul or spiritual double. He is the "life" of the dead man, and thus corresponds on the one hand

to the living man's soul, and on the other to his "spirit" or "genius" Carl Jung, CW 11, Para 197

We have seen that Ka-mutef is a hypostatization of procreative power. In the same way, the Holy Ghost is hypostatized procreative power and life-force. Hence, in the Christian Trinity, we are confronted with a distinctly archaic idea, whose extraordinary value lies precisely in the fact that it is a supreme, hypostatic representation of an abstract thought (two-dimensional triad). The form is still concretistic, in that the archetype is represented by the relationship "Father" and "Son." Were it nothing but that, it would only be a dyad. The third element, however, the connecting link between "Father" and "Son," is spirit and not a human figure Carl Jung, CW 11, Para 197

Now the important point is not that the New Testament contains no trinitarian formulae, but that we find in it three figures who are reciprocally related to one another: the Father, the Son, begotten through the Holy Ghost, and the Holy Ghost. Since olden times, formulae for benediction, all solemn agreements, occasions, attributes, etc. have had a magical, threefold character (e.g., the Trishagion) Carl Jung, CW 11, Para 209

Although they [the Father, Son, and Holy Ghost] are no evidence for the Trinity in the New Testament, they nevertheless occur and, like the three divine Persons, are clear indications of an active archetype operating beneath the surface and throwing up triadic formations. This proves that the trinitarian archetype is already at work in the New Testament, for what comes after is largely the result of what has gone before, a proposition which is especially apposite when, as in the case of the Trinity, we are confronted with the effects of an unconscious content or archetype Carl Jung, CW 11, Para 209

This creed is still entirely on the level of the gospels and epistles: there are three divine figures and they do not in any way contradict the one God. Here the Trinity is not explicit, but exists latently, just as Clement's second letter says of the pre-existent Church: "It was spiritually there." Even in the very early days of Christianity it was accepted that Christ as Logos was God himself (John 1: 1). For Paul he is pre-existent in God's form, as is clear from the famous "kenosis" passage in Philippians 2: 6 (AV): "Who, being in the form of God, thought it not robbery to be equal with God. "There are also passages in the letters where the author confuses Christ with the Holy Ghost, or where the three are seen as one, as in II Corinthians 3: 17 (DV): "Now the Lord is the spirit. "When the next verse speaks of the "glory of the Lord," Lord" seems to refer to Christ. But if you read the whole passage, from verses 7 to 18, it is evident that the "glory" refers equally to God, thus proving the promiscuity of the three figures and their latent Trinity Carl Jung, CW 11, Para 212

It was, apparently, a Spanish bishop, Hosius of Cordoba, who proposed to the emperor the crucial word homoousia. It did not occur then for the first time, for it can be found in Tertullian, as the "unitas substantiae." The concept of homoousia can also be found in Gnostic usage, as for instance in Irenaeus' references to the Valentinians (140circa 200), where the Aeons are said to be of one substance with their creator, Bythos. The Nicene Creed concentrates on the father-son relationship, while the Holy Ghost receives scant mention Carl Jung, CW 11, Para 216

Here the Holy Ghost is given due consideration: he is called "Lord" and is worshipped together with Father and Son. But he proceeds from the Father only. It was this point that caused the tremendous controversy over the "filioque" question, as to whether the Holy Ghost proceeds from the Father only, or from the Son as well. In order to make the Trinity a

complete unity, the filioque was just as essential as the homoousia. The (falsely so-called) Athanasian Creed insisted in the strongest possible terms on the equality of all three Persons. Its peculiarities have given much offence to rationalistic and liberal-minded theologians Carl Jung, CW 11, Para 218

The life of Christ is on the one hand only a short, historical interlude for proclaiming the message, but on the other hand it is an exemplary demonstration of the psychic experiences connected with God's manifestation of himself (or the realization of the Self). The important thing for man is not the and the (what is "shown" and "done"), but what happens afterwards: the seizure of the individual by the Holy Ghost Carl Jung, CW 11, Para 234

Here, however, we run into a great difficulty. For if we follow up the theory of the Holy Ghost and carry it a step further (which the Church has not done, for obvious reasons), we come inevitably to the conclusion that if the Father appears in the Son and breathes together with the Son, and the Son leaves the Holy Ghost behind for man, then the Holy Ghost breathes in man, too, and thus is the breath common to man, the Son, and the Father. Man is therefore included in God's sonship, and the words of Christ "Ye are gods" (John 10: 34) appear in a significant light Carl Jung, CW 11, Para 235

The doctrine that the Paraclete was expressly left behind for man raises an enormous problem. The triadic formula of Plato would surely be the last word in the matter of logic, but psychologically it is not so at all, because the psychological factor keeps on intruding in the most disturbing way. Why, in the name of all that's wonderful, wasn't it "Father, Mother, and Son?" That would be much more "reasonable" and "natural" than "Father, Son, and Holy Ghost." To this we must answer: it is not just a question of a natural situation, but of a product of human reflection added on to the natural sequence of father and son. Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Father and son are united in the same soul, or, according to the ancient Egyptian view, in the same procreative force, Ka-mutef. Ka-mutef is exactly the same hypostatization of an attribute as the breath or "spiration" of the Godhead Carl Jung, CW 11, Para 235

This psychological fact spoils the abstract perfection of the triadic formula and makes it a logically incomprehensible construction, since, in some mysterious and unexpected way, an important mental process peculiar to man has been imported into it. If the Holy Ghost is, at one and the same time, the breath of life and a loving spirit and the Third Person in whom the whole trinitarian process culminates, then he is essentially a product of reflection, a hypostatized noumenon tacked on to the natural family-picture of father and son. It is significant that early Christian Gnosticism tried to get round this difficulty by interpreting the Holy Ghost as the Mother. But that would merely have kept him within the archaic family-picture, within the tritheism and polytheism of the patriarchal world. It is, after all, perfectly natural that the father should have a family and that the son should embody the father. This train of thought is quite consistent with the father-world Carl Jung, CW 11, Para 236

On the other hand, the mother-interpretation would reduce the specific meaning of the Holy Ghost to a primitive image and destroy the most essential of the qualities attributed to him: not only is he the life common to Father and Son, he is also the Paraclete whom the Son left behind him, to procreate in man and bring forth works of divine parentage. It is of paramount importance that the idea of the Holy Ghost is not a natural image, but a recognition of the living quality of Father and Son, abstractly conceived as the "third" term between the One and the Other. Out of the tension of duality life always produces a "third" that seems

somehow incommensurable or paradoxical. Hence, as the “third,” the Holy Ghost is bound to be incommensurable and paradoxical too. Unlike Father and Son, he has no name and no character. He is a function, but that function is the Third Person of the Godhead Carl Jung, CW 11, Para 236

He [the Holy Ghost] is psychologically heterogeneous in that he cannot be logically derived from the father-son relationship and can only be understood as an idea introduced by a process of human reflection. The Holy Ghost is an exceedingly “abstract” conception, since a “breath” shared by two figures characterized as distinct and not mutually interchangeable can hardly be conceived at all. Hence one feels it to be an artificial construction of the mind, even though, as the Egyptian Ka-mutef concept shows, it seems somehow to belong to the very essence of the Trinity Carl Jung, CW 11, Para 237

The Gnostic interpretation of the Holy Ghost as the Mother contains a core of truth in that Mary was the instrument of God’s birth and so became involved in the trinitarian drama as a human being. The Mother of God can, therefore, be regarded as a symbol of mankind’s essential participation in the Trinity. The psychological justification for this assumption lies in the fact that thinking, which originally had its source in the self-revelations of the unconscious, was felt to be the manifestation of a power external to consciousness. The primitive does not think; the thoughts come to him. We ourselves still feel certain particularly enlightening ideas as “influences,” “in-spirations,” etc. Where judgments and flashes of insight are transmitted by unconscious activity, they are often attributed to an archetypal feminine figure, the anima or mother-beloved. It then seems as if the inspiration came from the mother or from the beloved, the “femme inspiratrice” Carl Jung, CW 11, Para 240

In view of this, the Holy Ghost would have a tendency to exchange his neuter designation for a feminine one. (It may be noted that the Hebrew word for spirit ruach is predominantly feminine.) Holy Ghost and Logos merge in the Gnostic idea of Sophia, and again in the Sapientia of the medieval natural philosophers, who said of her: “In gremio matris sedet sapientia patris” (the wisdom of the father lies in the lap of the mother). These psychological relationships do something to explain why the Holy Ghost was interpreted as the mother, but they add nothing to our understanding of the Holy Ghost as such, because it is impossible to see how the mother could come third when her natural place would be second Carl Jung, CW 11, Para 240

When Goethe says that the fourth was the one “who thought for them all,” we rather suspect that the fourth was Goethe’s own thinking function Carl Jung, CW 11, Para 244

It will have struck the reader that two corresponding elements cross one another in our quaternity schema (shown below). On the one hand we have the polaristic identity of Christ and his adversary, and on the other the unity of the Father unfolded in the multiplicity of the Holy Ghost. The resultant cross is the symbol of the suffering Godhead that redeems mankind. This suffering could not have occurred, nor could it have had any effect at all, had it not been for the existence of a power opposed to God, namely “this world” and its Lord. The quaternity schema recognizes the existence of this power as an undeniable fact by fettering trinitarian thinking to the reality of this world Carl Jung, CW 11, Para 264

The lifting up of the chalice in the air prepares the spiritualization (i.e., volatilization) of the wine. This is confirmed by the invocation to the Holy Ghost which immediately follows (Veni sanctificator), and it is even more evident in the Mozarabic liturgy, which has “Veni

spiritus sanctificator." The invocation serves to infuse the wine with holy spirit, for it is the Holy Ghost who begets, fulfils, and transforms After the elevation, the chalice was, in former times, set down to the right of the Host, to correspond with the blood that flowed from the right side of Christ Carl Jung, CW 11, Para 317

He [the Holy Ghost] will be for the disciples what Christ was for them. He will invest them with the power to do works greater, perhaps, than those of the Son (John 14:12). The Holy Ghost is a figure who deputizes for Christ and who corresponds to what Christ received from the Father. From the Father comes the Son, and common to both is the living activity of the Holy Ghost, who, according to Christian doctrine, is breathed forth ("spirated") by both. Carl Jung, CW 11 Para 204

As he is the third term common to Father and Son, he puts an end to the duality, to the "doubt" in the Son. He is, in fact, the third element that rounds out the Three and restores the One. The point is that the unfolding of the One reaches its climax in the Holy Ghost after polarizing itself as Father and Son. Its descent into a human body is sufficient in itself to make it become another, to set it in opposition to itself. Thenceforward there are two: the "One" and the "Other," which results in a certain tension. This tension works itself out in the suffering and fate of the Son and, finally, in Christ's admission of abandonment by God (Matthew 27:46). Carl Jung, CW 11 Para 204

Although the Holy Ghost is the progenitor of the Son (Matthew 1:18), he is also, as the Paraclete, a legacy from him. He continues the work of redemption in mankind at large, by descending upon those who merit divine election. Consequently, the Paraclete is, at least by implication, the crowning figure in the work of redemption on the one hand and in God's revelation of himself on the other. It could, in fact, be said that the Holy Ghost represents the final, complete stage in the evolution of God and the divine drama. For the Trinity is undoubtedly a higher form of God-concept than mere unity, since it corresponds to a level of reflection on which man has become more conscious Carl Jung, CW 11 Para 205

Third: the Trinity lays claim not only to represent a personification of psychic processes in three roles, but to be the one God in three Persons, who all share the same divine nature. In God there is no advance from the potential to the actual, from the possible to the real, because God is pure reality, the "actus purus" itself. The three Persons differ from one another by reason of the different manner of their origin, or their procession (the Son begotten by the Father and the Holy Ghost proceeding from both procedit a patre filioque). Carl Jung, CW 11 Para 288-289

The homoousia, whose general recognition was the cause of so many controversies, is absolutely necessary from a psychological standpoint, because, regarded as a psychological symbol, the Trinity represents the progressive transformation of one and the same substance, namely the psyche as a whole. The homoousia together with the filioque assert that Christ and the Holy Ghost are both of the same substance as the Father. But since, psychologically, Christ must be understood as a symbol of the Self, and the descent of the Holy Ghost as the Self's actualization in man, it follows that the Self must represent something that is of the substance of the Father too. This formulation is in agreement with the psychological statement that the symbols of the Self cannot be distinguished empirically from a God-image. Psychology, certainly, can do no more than establish the fact that they are indistinguishable. This makes it all the more remarkable that the "metaphysical" statement should go so much further than the psychological one. Indistinguishability is a negative constatation merely; it does not rule out the possibility that a distinction may exist. It may be that the distinction is

simply not perceived. Carl Jung, CW 11 Para 289

The dogmatic assertion, on the other hand, speaks of the Holy Ghost making us “children of God,” and this filial relationship is indistinguishable in meaning from the(sonship) or filiatio of Christ. We can see from this how important it was that the homoousia should triumph over the homoiousia (similarity of substance); for, through the descent of the Holy Ghost, the Self of man enters into a relationship of unity with the substance of God. As ecclesiastical history shows, this conclusion is of immense danger to the Church it was, indeed, the main reason why the Church did not insist on any further elaboration of the doctrine of the Holy Ghost. Its continued development would lead, on a negative estimate, to explosive schisms, and on a positive estimate straight into psychology. Carl Jung, CW 11 Para 289

Moreover, the gifts of the Holy Ghost are somewhat mixed: not all of them are unreservedly welcome, as St. Paul has already pointed out. Also, St. Thomas Aquinas observes that revelation is a gift of the spirit that does not stand in any clearly definable relationship to moral endowment. The Church must reserve the right to decide what is a working of the Holy Ghost and what is not, thereby taking an exceedingly important and possibly disagreeable decision right out of the layman’s hands. That the spirit, like the wind, “bloweth where it listeth” is something that alarmed even the Reformers. The third as well as the first Person of the Trinity can wear the aspect of a deus absconditus, and its action, like that of fire, may be no less destructive than beneficial when regarded from a purely human standpoint. Carl Jung, CW 11 Para 289

But God, who also does not hear our prayers, wants to become man, and for that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. Carl Jung, CW 11, Para 746.

The future indwelling of the Holy Spirit amounts to a continuing incarnation of God. Christ, as the begotten son of God and pre-existing mediator, is a first-born and a divine paradigm which will be followed by further incarnations of the Holy Ghost in the empirical man. Carl Jung, CW 11, Para. 693.

The Christian Church has hitherto [recognized] Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Page 470.

If God is born as a man and wants to unite mankind in the fellowship of the Holy Ghost, he must suffer the terrible torture of having to endure the world in all its reality. This is the cross he has to bear, and he himself is a cross. The whole world is God’s suffering, and every individual man who wants to get anywhere near his own wholeness knows that this is the way of the cross. But the eternal promise for him who bears his own cross is the Paraclete. Carl Jung, CW 11, Para 265

In view of this, the Holy Ghost would have a tendency to exchange his neuter designation for a feminine one. (It may be noted that the Hebrew word for spirit—ruach—is predominantly feminine.) Holy Ghost and Logos merge in the Gnostic idea of Sophia, and again in the Sapientia of the medieval natural philosophers, who said of her: "In gremio matris sedet sapientia patris" (the wisdom of the father lies in the lap of the mother). Carl Jung, CW 11, Para 240

Despite the fact that he is potentially redeemed, the Christian is given over to moral suffering, and in his suffering he needs the Comforter, the Paraclete. He cannot overcome the conflict on his own resources; after all, he didn't invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it wills. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection. Looked at from a quaternary standpoint, the Holy Ghost is a reconciliation of opposites and hence the answer to the suffering in the Godhead which Christ personifies. Carl Jung, CW 11, Para 260

The sending of the Paraclete has still another aspect. This Spirit of Truth and Wisdom is the Holy Ghost by whom Christ was begotten. He is the spirit of physical and spiritual procreation who from now on shall make his abode in creaturely man. Since he is the Third Person of the Deity, this is as much as to say that God will be begotten in creaturely man. Carl Jung, CW 11, Para 692

For that purpose he has chosen, through the Holy Ghost, the creaturely man filled with darkness—the natural man who is tainted with original sin and who learnt the divine arts and sciences from the fallen angels. The guilty man is eminently suitable and is therefore chosen to become the vessel for the continuing incarnation, not the guiltless one who holds aloof from the world and refuses to pay his tribute to life, for in him the dark God would find no room. Carl Jung, CW 11, Para 746

The light God bestrides the bridge—Man—from the dayside, God's shadow, from the night side. What will be the outcome of this fearful dilemma, which threatens to shatter the frail human vessel with unknown storms and intoxications? It may well be the revelation of the Holy Ghost out of man himself. Just as man was once revealed out of God, so, when the circle closes, God may be revealed out of man. Carl Jung, CW 11, Para 267

The Catholic Church, the direct heir and continuator of historical Christianity, proves to be somewhat more cautious in this regard, believing that with the assistance of the Holy Ghost the dogma can progressively develop and unfold. This view is in entire agreement with Christ's own teachings about the Holy Ghost and hence with the incarnation. Carl Jung, CW 11, Para 655

The Christian solution has hitherto avoided this difficulty by recognizing Christ as the one and only God-man. But the indwelling of the Holy Ghost, the third Divine Person, in man, brings about a Christification of many, and the question then arises whether these many are all complete God-men. Carl Jung, CW 11, Para 758

This spirit was eventually interpreted as the Holy Ghost in accordance with the ancient tradition of the Nous swallowed up by the darkness while in the embrace of Physis with this difference, however, that the devourer is not the supreme feminine principle, earth, but Nous in the form of Mercurius or the tail-eating Uroboros. In other words, the devourer is a sort of material earth-spirit, and hermaphrodite possessing a masculine-spiritual and a

feminine-corporeal aspect. Carl Jung, CW 12 Para 44

But, as alchemy shows, the unconscious chose rather the Cybele-Attis type in the form of the prima materia and the filius macrocosmi, thus proving that it is not complementary but compensatory. This goes to show that the unconscious does not simply act contrary to the conscious mind but modifies it more in the manner of an opponent or partner. The son type does not call up a daughter as a complementary image from the depths of the “chthonic” unconscious it calls up another son. This remarkable fact would seem to be connected with the incarnation in our earthly human nature of a purely spiritual God, brought about by the Holy Ghost impregnating the womb of the Blessed Virgin. Carl Jung, CW 12 Para 26

In alchemy she always appears as Sapientia Dei, and in the writings of the Church Fathers the south wind is an allegory of the Holy Ghost, presumably because it is hot and dry. For the same reason the process of sublimation is known in Arabic alchemy as the “great south wind,” referring to the heating of the retort Carl Jung, CW 12, Para 473

The Holy Ghost, too, is fiery and causes an exaltation. His equivalent, so to speak, is the hidden fire, the spiritus igneus dwelling in Mercurius, whose opposite poles are an agens (i.e., fire) and a patiens (i.e., quicksilver). When therefore Abu’l Qasim speaks of the fire as the “great south wind,” he is in agreement with the ancient Greek view that Hermes was a wind-god. Carl Jung, CW 12, Para 473

This spirit was eventually interpreted as the Holy Ghost in accordance with the ancient tradition of the Nous swallowed up by the darkness while in the embrace of Physis with this difference, however, that the devourer is not the supreme feminine principle, earth, but Nous in the form of Mercurius or the tail-eating Uroboros. In other words, the devourer is a sort of material earth-spirit, an hermaphrodite possessing a masculine-spiritual and a feminine-corporeal aspect. Carl Jung, CW 12, Para 447

Cold, inert metal certainly seems to be the direct opposite of spirit but what if the spirit is as dead and as heavy as lead? A dream might then easily tell us to look for it in lead or quicksilver! It seems that nature is out to prod man’s consciousness towards greater expansion and greater clarity, and for this reason continually exploits his greed for metals, especially the precious ones, and makes him seek them out and investigate their properties. While so engaged it may perhaps dawn on him that not only veins of ore are to be found in the mines, but also kobolds and little metal men, and that there may be hidden in lead either a deadly demon or the dove of the Holy Ghost Carl Jung, CW 13, Para 119

In the Rosarium the ablution of the lato occurs in variant form: it is cleansed not by water but by “Azoth and fire,” that is, by a kind of baptism in fire, which is often used as a synonym for water. The equivalent of this in the Catholic rite is the plunging of a burning candle into the font, in accordance with Matthew 3:11: “He shall baptize you with the Holy Ghost, and with fire” Carl Jung, CW 14 Para 316

The "sweet odour" of the Holy Ghost occurs not only in Gnosticism but also in ecclesiastical language, and of course in alchemy—though here there are more frequent references to the characteristic stench of the underworld, the odor sepulchrorum. Carl Jung, CW 14, Para 701

Only the mystics bring creativity into religion. That is probably why they can feel the

presence and the workings of the Holy Ghost, and why they are nearer to the experience of the brotherhood in Christ. Carl Jung, CW 14, Para 530

The alchemists understood the return to chaos as an essential part of the opus. It was the stage of the nigredo and mortificatio, which was then followed by the “purgatorial fire” and the albedo. The spirit of chaos is indispensable to the work, and it cannot be distinguished from the “gift of the Holy Ghost” any more than the Satan of the Old Testament can be distinguished from Yahweh. The unconscious is both good and evil and yet neither, the matrix of all potentialities Carl Jung, CW 14, Para 253

The same is true of the synonyms for Mercurius, the green lion and the aqua permanens or spiritual water, which are likewise media of conjunction. The “Consilium coniugii” mentions as a connective agent the sweet smell or “smoky vapour,” recalling Basilides’ idea of the sweet smell of the Holy Ghost. Obviously this refers to the “spiritual” nature of Mercurius, just as the spiritual water, also called aqua aëris (aerial water or air-water), is a life principle and the “marriage maker” between man and woman Carl Jung, CW 14, Para 658

Since the peacock stands for “all colours” (i.e., the integration of all qualities), an illustration in Khunrath’s Amphitheatrum sapientiae logically shows it standing on the two heads of the Rebis, whose unity it obviously represents. The inscription calls it the “bird of Hermes” and the “blessed greenness,” both of which symbolize the Holy Ghost or the Ruach Elohim, which plays a great role in Khunrath. Carl Jung, CW 15, Para 391

Now is the stone shaped, the elixir of life prepared, the lovechild or the child of love born, the new birth completed, and the work made whole and perfect. Farewell! fall, hell, curse, death, dragon, beast, and serpent! Good night! mortality, fear, sorrow, and misery! For now redemption, salvation, and recovery of everything that was lost will again come to pass within and without, for now you have the great secret and mystery of the whole world; you have the Pearl of Love; you have the unchangeable eternal essence of Divine Joy from which all healing virtue and all multiplying power come, from which there actively proceeds the active power of the Holy Ghost. You have the seed of the woman who has trampled on the head of the serpent. You have the seed of the virgin and the blood of the virgin in one essence and quality. Carl Jung, CW 16, Para 516

No wonder of wonders! You have the tincturing Tincture, the pearl of the virgin, which has three essences or qualities in one; it has body, soul, and spirit, it has fi re, light, and joy, it has the Father’s quality, it has the Son’s quality, and has also the Holy Ghost’s quality, even all these three, in one fixed and eternal essence and being. This is the Son of the Virgin, this is her first-born, this is the noble hero, the trampler of the serpent, and he who casts the dragon under his feet and tramples upon him. . .. For now the Man of Paradise is become clear as a transparent glass, in which the Divine Sun shines through and through, like gold that is wholly bright, pure, and clear, without blemish or spot. The soul is henceforth a most substantial seraphic angel, she can make herself doctor, theologian, astrologer, divine magician, she can make herself whatsoever she will, and do and have whatsoever she will: for all qualities have but one will in agreement and harmony. And this same one will is God’s eternal infallible will; and from henceforth the Divine Man is in his own nature become one with God. Carl Jung, CW 16, Para 517

Now some Christian mystics have a different experience. For instance we have a Swiss mystic, Niklaus von der Flüe. He experienced a God and a Goddess. Then there was a mystic

of the thirteenth century, Guillaume de Digulleville, who wrote the Pèlerinage de l'âme de Jésus Christ. Like Dante, he had a vision of the highest paradise as "le ciel d'or," and there upon a throne one thousand times more bright than the sun sat le Roi, who is God himself, and beside him on a crystal throne of brownish hue, la Reine, presumably the Earth. This is a vision outside the Trinity idea, a mystical experience of an archetypal nature which includes the feminine principle. The Trinity is a dogmatic image based on an archetype of an exclusively masculine nature. In the Early Church the Gnostic interpretation of the Holy Ghost as feminine was declared a heresy. Carl Jung, CW 18, Para 221

The "Bear-skinned" comes into the category of unorthodox beings, more specifically that of werewolves, "doctor animals," leopard men, and "Beriserkr." The man charged with mana, or numinous man, has theriomorphic attributes, since he surpasses the ordinary man not only upwards but downwards. Heroes have snake's eyes (Nordic: ormr i auga), are half man half serpent (Kekrops, Erechtheus), have snake-souls and snake's skin; the medicine-man can change into all sorts of animals. Among the American Indians, certain animals appear to the primitive medical candidate; there is an echo of this in the dove of the Holy Ghost at the unearthly baptismal birth (when the Christ came to Jesus). Another echo is the "Brother Wolf" of St. Francis. Characteristic of the Germanic mentality of Brother Klaus is the figure of the pilgrim reminiscent of Wotan, for whom "die Wütenden" [the raging ones], the Bear-skinned, are an excellent match. Carl Jung, Letters Vol. I, Page 364

Actually it is not correct to say that there is no mother goddess in the Christian Trinity. The mother is simply veiled by the Holy Ghost (Sophia), which is the connecting link between Father and Son. Carl Jung, Letters Vol. 1, Pages 90-93

Christ is the Anthropos that seems to be a prefiguration of what the Holy Ghost is going to bring forth in the human being. Carl Jung, Letters Vol. II, Page 157.

What was once called the "Holy Ghost" is an impelling force, creating wider consciousness and responsibility and thus enriched cognition. The real history of the world seems to be the progressive incarnation of the deity. Carl Jung, Letters Vol. II, Page 436.

The reader will remember the agony the boy Jung went through in trying to avoid the blasphemous thought. Yet it was just this thought that he had regarded as "the sin against the Holy Ghost, which cannot be forgiven," which was followed by his first experience of the miracle of grace. Barbara Hannah, Jung: His Life and His Work, Page 243

Also those Evangels which were not accepted by the church, and therefore mostly destroyed, contained Gnostic teaching; we can substantiate this from the knowledge of the fragments which we still possess, the Gospel of the Egyptians, for instance, and among the Apocrypha of the New Testament, the Acts of St. Thomas, where the Holy Ghost is called Sophia and where she is the blessed mother. So already in its origins, Christianity was so closely surrounded by Gnostic and by Alexandrian wisdom that it is more than probable that Christ received a Gnostic initiation and possessed a rather profound understanding of the human soul and the peculiarities of spiritual development. Carl Jung, Zarathustra Seminar, Page 1031-1032.

All these different personifications are always one and the same thing, the revelation of the thought that existed before man had the thought; and inasmuch as this thought is helpful, inasmuch as it reconciles a vital need of man to the absolute conditions of the archetypes,

one could usefully say, "This is the Holy Ghost." Carl Jung, Zarathustra Seminar, Page 971

The Holy Ghost creates that symbol, that situation, or that idea or impulse, which is a happy solution of the postulates of the archetypes on the one side, and the vital needs of man on the other side. Carl Jung, Zarathustra Seminar, Page 971

So the Holy Ghost is like a devil and can fill the air with devils if you don't obey, but the moment you obey, all the spooks collapse. Carl Jung, Zarathustra Seminar, Page 972

So if I seem to avoid speaking of the Holy Ghost, it is not that I dis miss that idea entirely, but that we are living in this two-dimensional world where people are not up to archetypal experiences and therefore, instead of that language of the real life, one can only use the language of the two-dimensional paper life. Carl Jung, Zarathustra Seminar, Page 972-973

We are always a bit between the devil and the deep sea, and therefore we always need the intervention of the Holy Ghost to tell us how to reconcile the most irrational and the most paradoxical. For man is a terror in that respect, the highest principle on the one side and a perfect beast on the other. Carl Jung, Zarathustra Seminar, Page 974

So you can say everything of the self; you can say it is a devil, a god, nothing but nature. It is your worst vice, or your strongest conviction, or your greatest virtue. It is just everything-the totality. You can even say it is the Holy Ghost. It is the victory of the divine life in the turmoil of space and time. Carl Jung, Zarathustra Seminar, Page 979

The spirit of God's wisdom = the Holy Ghost. Carl Jung, ETH, Page 160.

Moreover the colour attributed to the Holy Ghost in the Middle Ages was green, because when the spirit of life is poured over the earth the latter becomes green. Carl Jung, ETH, Page 183.

Lord Jesus was to me unquestionably a man and therefore a fallible figure, or else a mere mouthpiece of the Holy Ghost. This highly unorthodox view, a far cry from the theological one, naturally ran up against utter incomprehension. Carl Jung, Memories Dreams and Reflections, Page 98

Being the equivalent of the Son and the Holy Ghost, he is the sponsus bringing about the great solution through his union with Malchuth. James Kirsch, Jung-Kirsch Letters, Page 143

Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. Carl Jung, Visions Seminar, Page 140

We must look at these things from the standpoint of consciousness, and this woman's consciousness would assume that spirit was above, and that there was no spirit in matter. Here for the first time she becomes aware of the fact that spirit can also come from the earth, and it is the same Holy Ghost. The Holy Ghost is by no means only an air bird, he is also a water bird. Carl Jung, Visions Seminar, Page 123

We are not used to thinking of the Holy Ghost as taking anything from the earth, as taking something from below, but always as bringing something down to the earth, such as the

immortal feat, the miracle of transformation, the heavenly fire, or the generative power from God into man. Carl Jung, Visions Seminar, Page 136

They are the Yang and the Yin and they are necessary. Even the Holy Ghost has to turn into a bird of prey in order to snatch the germ of life. The content of life is not always above, sometimes it is below. That is the important truth. Carl Jung, Visions Seminar, Page 140

The unconscious is the illusion and he is in a state beyond illusion. Carl Jung, Visions Seminar, Page 90

The next thing is that the bird flies to the woman dressed in blue, who is sitting like an ancient statue, and settles down on her hands. You will remember the picture of it. The woman holds a grain of wheat which the bird takes in its beak and then flies again up into the sky. The woman dressed in blue is a peculiar mixture of the Christian celestial mother and, on account of the wheat, of Demeter and Isis. Inasmuch as the Host must consist of wheat, there is a connection with Christ as well as with Iacchus and Osiris (being the resurrected wheat). The scene of the white bird coming down upon the mother is an unmistakable parallel to the conceptio immaculata, since the Holy Ghost is depicted as a dove. Carl Jung, Visions Seminar, Page 141

As we are expecting the manifestation as the children of God, a revelation of the Holy Ghost within us, so all creation, even the animals and the plants, are waiting for it too; that spiritual miracle of redemption or completion which happens in man means the crowning of all nature at the same time. Carl Jung, Visions Seminar, Page 144

It shows the very interesting female nature, also a bit of the hidden story of the Holy Ghost. Her name was Sophia originally, and according to Gnostic teaching Sophia was the last form of a rather scandalous series of women. It has always been terribly shocking, but we must mention it. Carl Jung, Visions Seminar, Page 476

Helen, then, was an adulterous woman, and if you look at it with unprejudiced eyes, Mary was an adulterous woman too; she had an illegitimate relation with the Holy Ghost, and Christ would be the illegitimate child. This story is found in old Jewish traditions about the origin of Jesus, in the Toldoth Jeshu, a book which was burned by the church a number of times in the Middle Ages because it was considered to be most blasphemous. Carl Jung, Visions Seminar, Page 479

Anything that is beyond the human is animal and divine, and neither animal nor divine: therefore the animal symbols for the divine, the Holy Ghost as a dove, for instance; all the antique gods have their animal counterparts. Carl Jung, Visions Seminar, Page 525

For snakelike means animal-like, and animal-like meant divine. It was not human, therefore it was represented as divine, as the Holy Ghost was represented by a dove, or the Evangelists by their animal emblems, only one of which was human. Carl Jung, Visions Seminar, Page 539

The idea is that all creatures are lying in fetters with us, and as we, the children of God, are expecting the revelation of the Holy Ghost within us, so the whole of nature is expecting that spiritual miracle; as man will be redeemed ultimately, so the nature of the animals will be redeemed too. Carl Jung, Visions Seminar, Page 698

And the fourth is always the devil; there is God the Father, God the Son, and God the Holy Ghost, and the fourth figure in heaven is the devil. A hell, a separate asylum was made for him, and we always forget that he is an important member of that company in heaven. Carl Jung, Visions Seminar, Page 795

Long before Hitler appeared people spoke of this dritte Reich, it is the kingdom of the Holy Ghost. The first Reich is the kingdom of the Father, which is identical with the Old Testament; then comes the Christian epoch, the Kingdom of the Son; and now, according to the mystical expectation, the time has come for the third kingdom, which is the kingdom of the Holy Ghost. So that political term coincides in the most uncanny way with the idea of the kingdom of the Holy Ghost. Carl Jung, Visions Seminar, Page 974

Therefore spirituality has to do with breathing. In any state of emotion the breathing is disturbed, you are strongly ventilated when you are agitated, the breath is moving through your body, you are filled with the wind of Pentecost; the Holy Ghost is a strong wind that fills the whole house, you pant with excitement. Carl Jung, Visions Seminar, Page 1044

He discovered that the horoscope then in use was based on the zodiac of third-century-B.C. Babylonia. But this was a time when patriarchy had replaced matriarchy. So this zodiac is associated with the all-male Trinity of Father, Son, and Holy Ghost which, being three, is incomplete. Arthur I. Miller, Deciphering the Cosmic Number, Page 174

The preeminent importance of Sophia in Jung's thinking leads Neumann, in his letter of 5 December 1951, to the following assessment: In reality, you believe in the feminine Sophia as the highest authority without admitting it. Perhaps it only seems to me to be so because this is how it is for me personally. Only the matriarchal psychology of the psyche and the Holy Ghost is comprehensible. Erich Neumann, Life and Work of Erich Neumann, Page 235

Without me, this I know, God cannot live one minute; I perish, and God must as soon give up God's spirit. God would not make one worm without me; yet if I Don't help God to preserve it, it rots immediately. I am as big as God, God is so small, like me. God cannot be above me, I cannot below God be. God is the fire in me and I in Him the shine; Are we not with each other, most inwardly entwined? God loves me above all; if I love Him the same, I give Him just as much as I receive from him. For me God's God and man, I'm man and God, indeed, For God. I quench God's thirst, God helps me in my need. God pleasures us. God is, for us, whate'er we would. Woe if we don't become, for God, that which we should. God is what God is, I am what I am, you see? Yet if you knew one well, you'd know both God and me. I am not outside God, God is not outside me. God is my jewel, I God's light and radiancy. I am vine in the Son, the Father plants, manures, The Holy Ghost's the fruit which out of me matures. I am God's child and son, and yet my child is He. How can it ever happen that both these things should be? Myself I must be sun, whose rays must paint the sea, The vast and unhued ocean of all divinity. Carl Jung, Psychology of Yoga and Meditation, Page 244-245

This spirit, coming from God, is also the cause of the "greenness," the benedicta viriditas, much praised by the alchemists. Mylius says of it: "God has breathed into created things a kind of germination, which is the viridescence." In Hildegard of Bingen's Hymn to the Holy Ghost, which begins "0 ignis Spiritus paraclite," we read: "From you the clouds rain down, the heavens move, the stones have their moisture, the waters give forth streams, and the earth sweats out greenness" Carl Jung, CW 11, Para 151

The doctrine that the Paraclete was expressly left behind for man raises an enormous problem. The triadic formula of Plato would surely be the last word in the matter of logic, but psychologically it is not so at all, because the psychological factor keeps on intruding in the most disturbing way. Why, in the name of all that's wonderful, wasn't it "Father, Mother, and Son?" That would be much more "reasonable" and "natural" than "Father, Son, and Holy Ghost." To this we must answer: it is not just a question of a natural situation, but of a product of human reflection added on to the natural sequence of father and son. Through reflection, "life" and its "soul" are abstracted from Nature and endowed with a separate existence. Father and son are united in the same soul, or, according to the ancient Egyptian view, in the same procreative force, Ka-mutef. Ka-mutef is exactly the same hypostatization of an attribute as the breath or "spiration" of the Godhead Carl Jung, CW 11, Para 235

Although it is generally assumed that Christ's unique sacrifice broke the curse of original sin and finally placated God, Christ nevertheless seems to have had certain misgivings in this respect. What will happen to man, and especially to his own followers, when the sheep have lost their shepherd, and when they miss the one who interceded for them with the father? He assures his disciples that he will always be with them, nay more, that he himself abides within them. Nevertheless this does not seem to satisfy him completely, for in addition he promises to send them from the father another paracletos (advocate, "Counsellor") in his stead, who will assist them by word and deed and remain with them forever. Carl Jung, CW 11, Para 691

Despite the fact that he is potentially redeemed, the Christian is given over to moral suffering, and in his suffering he needs the Comforter, the Paraclete. He cannot overcome the conflict on his own resources; after all, he didn't invent it. He has to rely on divine comfort and mediation, that is to say on the spontaneous revelation of the spirit, which does not obey man's will but comes and goes as it wills. This spirit is an autonomous psychic happening, a hush that follows the storm, a reconciling light in the darknesses of man's mind, secretly bringing order into the chaos of his soul. The Holy Ghost is a comforter like the Father, a mute, eternal, unfathomable One in whom God's love and God's terribleness come together in wordless union. And through this union the original meaning of the still-unconscious Father-world is restored and brought within the scope of human experience and reflection. Looked at from a quaternary standpoint, the Holy Ghost is a reconciliation of opposites and hence the answer to the suffering in the Godhead which Christ personifies. Carl Jung, CW 11, Para 260

Thus I am approaching the end of the Christian Aeon and I am to take up Gioacchino's anticipation and Christ's prediction of the coming of the Paraclete. Carl Jung, Letters Vol. II, Page 138.

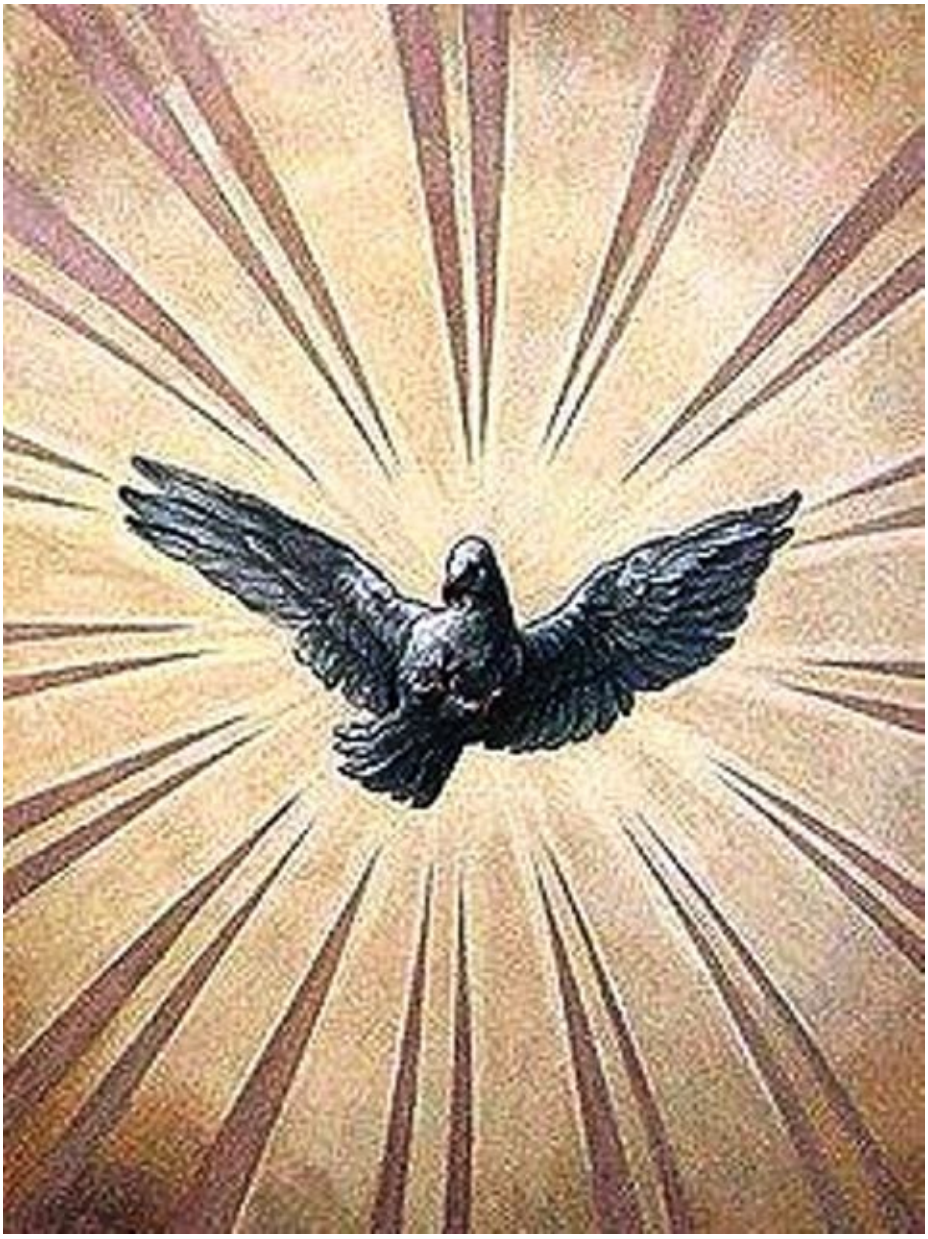
When we say, "Our Father," the Father also symbolizes that self which is hidden in Heaven, in the unconscious. The Son (Christ) is the consciously achieved self. The Holy Spirit is the Paraclete promised by Christ in the Words "Ye are as gods," or "Greater things will be done by you." Carl Jung, Conversations with C.G. Jung, Page 35.

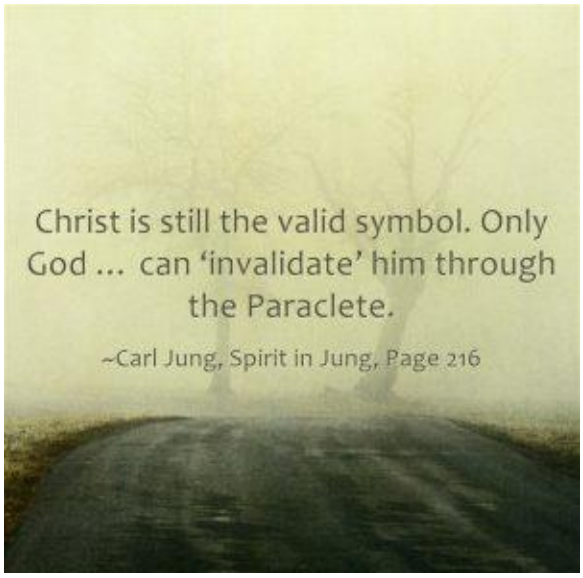
Christ is still the valid symbol. Only God … can 'invalidate' him through the Paraclete. Carl Jung, Spirit in Jung, Page 216

Dr. Temple, the current archbishop of Canterbury, confessed to me once that in his view

the church had committed a sin of omission by not accepting the further elaboration of the doctrine of the paraclete, banning it in the church. Carl Jung, Jung-Keller Correspondence, Page 121

C.G. Jung, Visions, p.752
"..the medicine for an age that is not one in itself, but is suffering from a tremendous disassociation... is the idea of the half divine and half animal [psychic energy] which is one in itself."





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Interview with David Tacey on Carl Jung, Mysticism, and the and the Politics of Religion (2022-11-29 04:41)

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Dr. David Tacey is a professor in literature and depth psychology at La Trobe University, Melbourne. He is the author of eight books, including Jung and the New Age (2001), The Spirituality Revolution (2003) and How to Read Jung (2006).He was born in Melbourne and raised in Alice Springs, central Australia. It was here that he was influenced by Aboriginal cultures and their religion and cosmology. After completing a PhD degree at the University of Adelaide, David Tacey was a Harkness Fellow in the United States, where his studies were supervised by James Hillman.He regularly gives lecture courses at the summer school of the C.G. Jung Institute in Zurich.

I grew up reading David Tacey so it’s extremely exciting to get to sit down and talk to him. He was very generous with his time. Many of his books and articles are no longer in print or are behind hefty paywalls. One of the things that he offers in this interview is that any listener can send him an e-mail to request essays that were in academic journals no longer in print and he will send you the PDF. Please take him up on that as he is a fascinating writer.

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print or are behind hefty paywalls. One of the things that he offers in this interview is that any listener can send him an e-mail to request essays that were in academic journals no longer in print and he will send you the PDF. Please take him up on that as he is a fascinating writer.

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Edited: December 4, 2022